MENNONITE LIFE

July, 1959

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

MENNONITE CENTENNIALS

Various Mennonite conferences and groups are commemorating centennials in 1959-60. The Church of God in Christ Mennonite was founded in 1859 in Ohio. This issue contains two articles pertaining to this conference which has spread to the prairie states and provinces and the Pacific coast.

The Mennonite Brethren were organized in Russia in 1860 and have spread to all Mennonite settlements in Russia and of North and South America where Mennonites from Russia settled. P. C. Hiebert, a representative from this conference, is reminiscing in connection with his work within and outside of his brotherhood.

An outstanding leader and evangelist who was instrumental in reviving the spiritual life and starting educational efforts in the Mennonite General Conference (Old Mennonite) was John S. Coffman. John S. Umble presents his life story in this issue.

Numerous other contributions in this issue are outstanding sources of information. More articles pertaining to the centennials, including that of the General Conference Mennonite Church, will follow.

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Mennonite Life
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North Newton, Kansas

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MENNONITE LIFE

An Illustrated Quarterly

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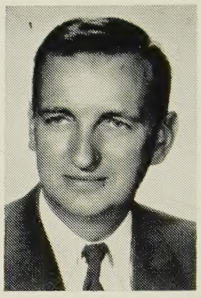
(From left to right)



MELVIN GINGERICH, Goshen College, spent two years in Japan representing the Peace Section of the M.C.C. (p. 99).
WARREN KLIEWER, M.A., University of Kansas, will teach English at Bethany College, Lindsborg, Kansas (p. 101, 142).
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HARLEY J. STUCKY, Professor of History, Bethel College, gave this paper at a Men's Brotherhood meeting (p. 117).
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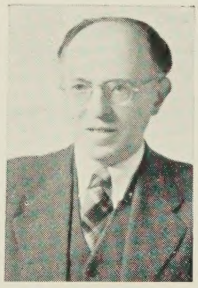

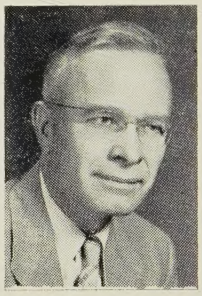

RUTH BAUGHMAN UNRAU, homemaker and teacher in Commerce Department, Bethel College, writes as a hobby (p. 138, 142).
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KATHERINE WOELK VAN DEN HAAK, born in Russia, grew up in Canada, graduated from Bethel College in spring of 1959 (p. 138).

NOT SHOWN

LEROY GRABER was a member of Building Council of the Salem-Zion Mennonite Church, Freeman, S. D. (p. 102).
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ACKNOWLEDGMENTS

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The Need for a Peace Witness in the Orient

By MELVIN GINGERICH

ONE of the most signficant historical developments of this century is the Asian Revolution. It is affecting more people, over a larger area, in a shorter period of time than any other revolution in history. More than half of the world's population is involved in this vast, major social revolution. The hold of the West over the countries of Asia has been broken and with this break have come far-reaching political, economic, social, and religious changes. Only recently the white man still held a privileged position in much of the Orient, but today the theory of white racial superiority is discredited and the white man can work in the Orient only on the basis of the equality of the races.

The Asian Revolution is a revolt against the West. It is a revolt against 450 years of colonial and political domination by the West. It is a reaction against years of economic exploitation by the West. It is very strongly a revolt against the Western theory and practice of white racial superiority. Part of the Revolution is the resurgence of regional and national culture as a reaction against Western cultural domination. This has brought about a new interest in and revival of their ancient literature, art, music, dress, social customs, and religions.

At the same time that these anti-western trends are developing, certain Western ideas are being used to strengthen the Revolution. Political ideals of justice, freedom, and independence learned from the West have become powerful tools in the hands of the new nationalists. Western leaders of revolutionary movements such as Socialism and Communism demanding new interpretations of history and calling for utopias in which the common man is to have justice are having a profound effect upon Asian intellectual leaders. The Western industrial system which has produced wealth in previously undreamed of quantities has inspired the East to attempt to reproduce this phenomenon. Finally Christian missions with their interest in the underprivileged have given a new dimension to their understanding of the worth and dignity of the individual.

This great Revolution is affecting every aspect of life in the Orient. As R. B. Manikam, a Christian leader in India, has stated it, "The struggle against Western imperialism is but one of its many aspects. It expresses itself also in the growing industrialization of Asia, in the efforts to abolish feudal land systems, in the growth of larger cities and the disintegration of village communities, in the removal of social inequalities, and in the growth of new convictions about the nature of the universe and the meaning of human life. It is impossible to understand the vast upheavel in Asia today unless one sees it as a social revolution affecting every aspect of society—political, economic, cultural and religious."

As a result of these revolutionary forces, the East is being rescued from its former apathy and fatalism. Hope has come to life in the Orient. The peoples of the East are looking forward to the day when their children will not need to go to bed hungry almost every night and when there will be schools, hospitals, doctors, and nurses for them. Certainly Christians of the West dare not criticize them for desiring to have the benefits of modern civilization which we demand for ourselves. With their limited financial resources, these people well know that whatever money is spent for bombs, war planes, and naval equipment cannot be used for good roads, new schools, doctors, and hospitals. They therefore resent American attempts to make them military allies of the West. America's arming of Pakistan has been deeply resented by India because India fears these arms may be used against her and feels compelled to spend her tax money in self-defense. Japanese citizens resent American pressure to have Japan spend her money for a program in which she would become a military fortress for the West. This must be understood before the American Christian can appreciate why it is not easy to convince Orientals that the United States is a peace-loving country. This helps produce the climate in which the missionary coming from America must work and which makes it difficult for him to gain sympathetic audiences. In times past American missionaries have not succeeded very well in disassociating themselves from Western colonialism and culture, and unless the missionary speaks out clearly, it is assumed he is a supporter of Western diplomatic programs. A great Christian leader of Japan said recently that most Americans in the Orient are Americans first and Christians only secondarily. It is a widespread belief in Japan that American missionaries are secret agents of the American State Department and that before they can obtain passports they must take an oath to uphold all aspects of American foreign policy. I was asked confidentially by a leading Japanese educator if I had taken such an oath. It seems to be taken for granted that the purpose of the missionary is to pave the way for the domination once more of the Oriental scene by Western national purposes. The realistic missionary must be aware of these misconceptions and must make his purpose and motivations crystal clear so that all will understand that he is not committed to the military program of the West but is first, foremost, and always an ambassador of Christ. Needless to say this re-

quires from us as Christ's representatives in the Orient a very clear presentation of our peace convictions as part of our evangelistic message. To preach Christ is to invite the unconverted to come to him for salvation and to become his disciples. To extend the call to faith and discipleship to the uncoverted demands that we explain what is involved in being a disciple. We cannot clarify discipleship without explaining what it means to take up the cross and follow Christ in all human relationships. This involves presenting him as the Prince of Peace when we call for faith in him.

The average Oriental deeply desires peace for at least two reasons. In the first place, as was explained above, he wants peace because war would interfere with the orderly social progress that promises to bring a better life to him and his children. Many of the Orientals have witnessed the destruction and suffering of war and their humanitarian impulses cry out against this great evil. The Communists' approach is to discover what it is that discontented peoples want most and then they promise to help them achieve these goals. Knowing the sincere desire for peace in the Orient, the Communists have promised them peace. The result is that the Communists have taken the leadership in the peace movement and have even taken over the Christian symbols of the dove and the olive branch in their propaganda campaign. At the close of one of my addresses in a Japanese high school, several teachers said they were amazed to find some one who was for peace and against Marxian Communism. The concept that Russia wants peace but that America is an imperialistic nation that wishes to destroy Russia and to impose the rule of the West upon the Orient is widespread.

Buddhism in its aggressive campaign to rebuild its strength and to extend its influence also has seized upon the peace issue as its most powerful idea. Stressing that Buddha had taught the way of peace and nonresistance, they too promise the Orientals that they will lead them into the ways of peace. In Rangoon, Burma, they have built a great university to train missionaries to go to the ends of the earth to propagate their faith. On their campus they have built a huge world peace pagoda to symbolize their aspirations and goal. A Buddhist university student training to be a missionary told me he was coming to America to work because the Americans do not understand peace.

Recently I heard one of our Mennonite missionaries from Israel say that the Jewish spiritual and intellectual leaders believe that the times are ripe for a great missionary movement of Judaism on the platform of peace based upon the anti-war pronoucements of the Hebrew prophets.

At least three major groups, therefore, are sensing the deep hunger shared by many people around the globe for security from H-bombs and modern warfare. The Christian church too declares itself for peace, but it is at a considerable disadvantage in this ideological contest. Its enemies in the Orient point out that Christian America is taking the lead in the production and testing of H-bombs and super bombs. They remind us that the Western so-called Christian nations have been at war with each other almost constantly for hundreds of years, actually fighting many more wars than the non-Christian countries during that time. Furthermore, they point out that Christianity has blessed, glorified, and sanctified war and that the heroes of the Christian countries are largely military men. In discussing the religious resurgence of the Orient, R. B. Manikam declared that it has been quickened "by the spectacle of a growing materialism in the West, and the failure of Western leaders to prevent the two world wars." He concluded with this observation, "Some Asian leaders feel that Western religions are now thoroughly discredited, and that the only hope for the world lies in the reassertion of the spiritual values and practices of the East."

In the light of this situation one would think that missionaries in the Orient would not feel called upon to defend the military programs of the West but instead would emphasize the peace teachings of the New Testament. Unfortunately there are still those missionaries who defend and glorify war. In fact there are some who demand that General Chiang Kai-shek be unleashed so that he can make war on Communist China, thus opening up the country for missionary activity. Other missionaries try to persuade their listeners that it was good for the Japanese that we dropped the A-bombs on their cities. Some time ago a missionary in Japan sent a letter to other missionaries describing a situation which he said has been common. A class of young people is almost ready for baptism when a member of the group asks, "But how do you explain that Christian America is taking the leadership in the production and the testing of the H-bomb?" The missionary said that when he could not give an answer that satisfied them, most of the class did not appear for baptism. I understand that similar experiences are common in the Orient.

Recently Hans de Boer after spending several years in Africa and the Orient wrote a book about his travels entitled *The Bridge Is Love.* His conclusion is that Christianity cannot be effective in that part of the world unless it has a clear, satisfactory answer on the Christian attitude towards war, towards race discrimination, and towards the use of the great wealth of the West for the good of humanity. He also revealed that in his conversations with the Prime Minister of India, Nehru declared that only the Historic Peace Churches were welcome in India, the assumption being that they had not blessed war.

Only yesterday in my office a Korean Christian argued feelingly and persuasively that the peace churches should bring their peace witness to his country and establish missions there. The common people of Korea want to be assured that the Christian faith does not sanction and bless violence. This, he said, is the great opportunity of history to correct the false impression of Christianity's

position on war and to make clear the meaning and spirit of the New Testament. Might it not be that Mennonites face in the Orient today one of the most unusual and thrilling challenges of their history? Here we confront half of the world in revolution, ready to try new ideas and open to the challenges of conflicting ideologies. Will they choose communism and materialism, thus closing the door to Christian missions perhaps for many decades? Or can the church speak to their needs and aspirations in terms that make sense to them? In our day, can we do what Paul did when he became all things to all men? Might it be that a prophetic and vigorous proclamation given by the peace churches could help the Orient to see that the basis upon which they judged the Western religion when it became "throughly discredited" in their eyes was not a fair basis for a final judgment? Can we not show them that there have been segments of the Christian church which have refused to bless war and to call its evil good?

Some years ago a missionary to Japan who for the first time learned of the Anabaptist-Mennonite beliefs exclaimed to me in amazement, "If your people have had this kind of vision for hundreds of years, why have you not shouted this message from the housetops? This is the message that the peoples of the world wish to hear." Could it be that she was right and that we have missed a golden opportunity? A leading Japanese Christian educator told me that we dare not limit the preaching of our message to only our mission stations but that we must share it with all of Japan. Weyburn Groff of the Yeotmal Union Seminary in India pled that a lecturer be sent to that country to share the message of peace and nonresistance through Christ with the Christian schools throughout India. The Christians of India will everywhere be receptive to this message, he declared.

It is my conviction that we and others who share this understanding of Christ's way of peace are confronting one of the unique opportunities of history. We could well be the determining factor as to whether the Orient will be lost to the Kingdom or whether an open, inquiring mind will continue to characterize the East during this time of her great Revolution.

This is then a plea that we work unitedly at this great, challenging task, not dividing our witness nor becoming lost in organizations that apologize for and actively defend the great evil of war and in so doing help discredit Christianity in the minds of those we wish to reach. This is not a plea for social or political pacifism that in the hour of trial will fail and bring disillusionment in its wake. It is not a plea to preach a doctrine that promises world peace. It is a plea that we courageously label war to be unchristian and a major sin and that we make it clear that the church at her best through the centuries has had this witness against the sin of human slaughter. We must make it crystal clear that we believe that the Gospel does not and never has blessed war from the time of Christ to our own day. If Orientals begin to understand that Christ does not bless war then perhaps they will be willing to listen to the Good News of Salvation.

How we as Mennonites can best meet this great challenge I am not prepared to say. I do believe we should speak unitedly whether through the Mennonite Central Committee or through a co-operative mission board venture. This task is primarily and always that of the church, but the church may well at times use its agencies, committees, and servants, such as the MCC, to do specialized parts of this witnessing job but always in a proper relationship to the entire message of redemption. My closing plea is that we have enough vision and courage to see our unique opportunity and to act daringly as ambassadors of Christ, the prince of peace.

Jacob

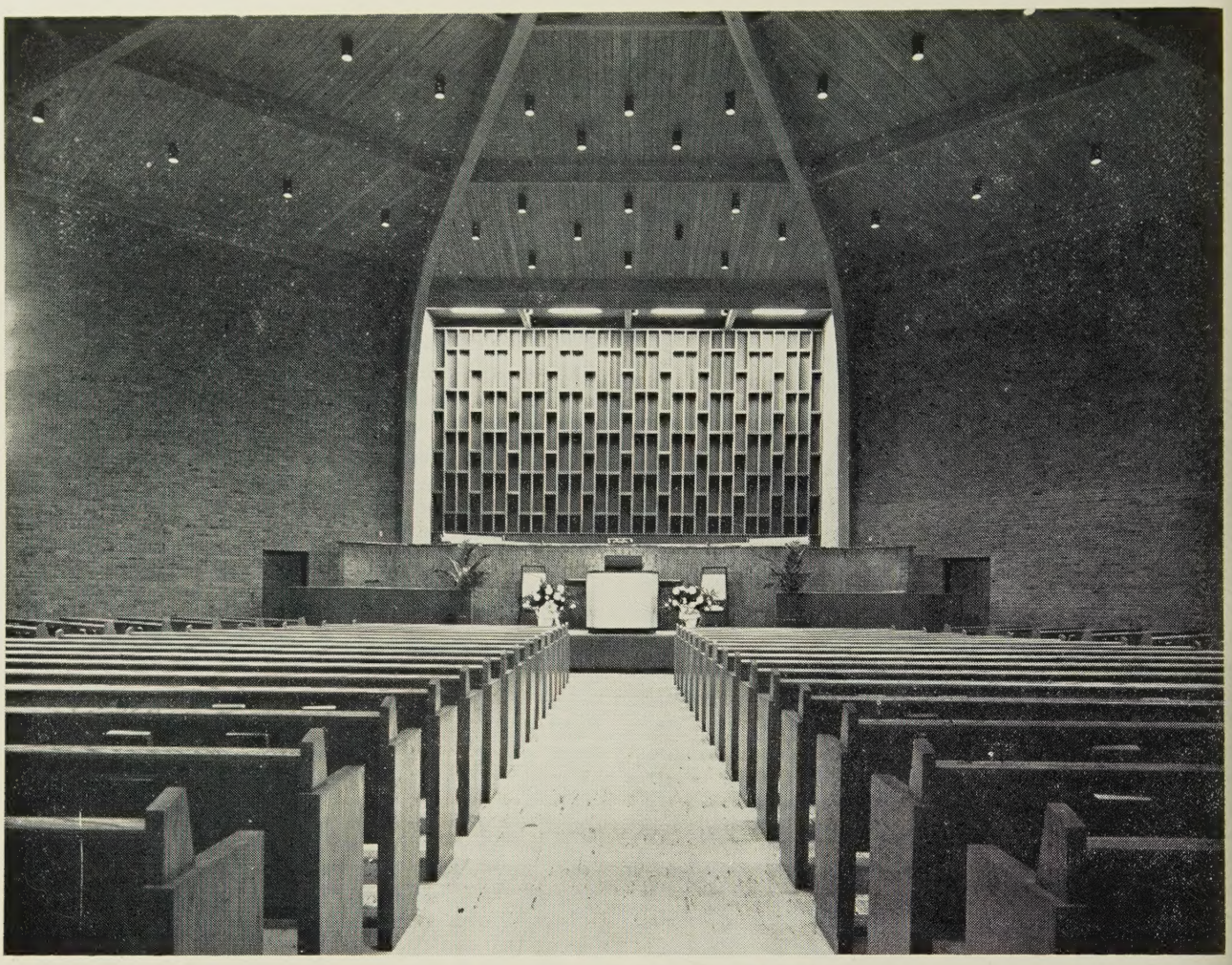
By WARREN KLIEWER

I, Jacob, crippled patriarch
Who duped my brother, fled in fright
To bargain for my wives and sons
And wrestled with my God all night.

For fourteen years I herded sheep
And to my tent my Rachel came;
The nameless man wrenched out my thigh
And promised me a holy name.

In cowardice I fell asleep,
My bed was thorn and stone and clod;
I built an altar for my dream
And named it Bethel, House of God.

With wool upon my young man arms
Or walking with a crooked cane,
I talked with angels and with God,
I but a mercenary man.



Interior of Salem-Zion Mennonite Church of Freeman, South Dakota, recently built by Harold Spitznagel and Associates.

What Type of Church Architecture?

By LEROY GRABER

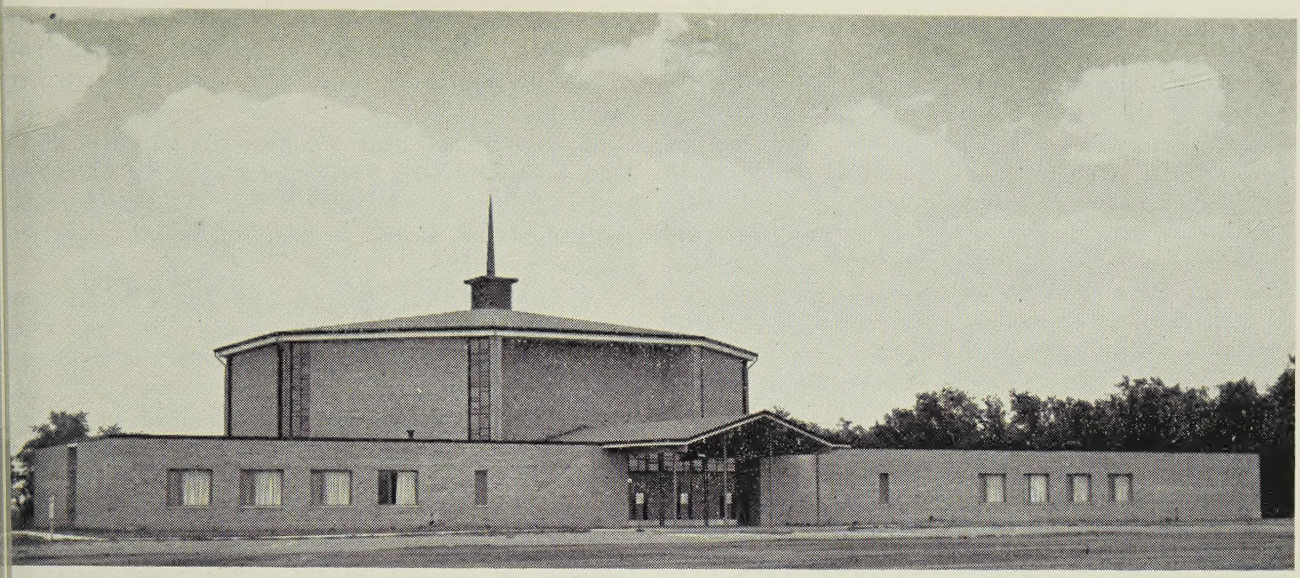
TAKE heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it. I Chronicles 28:10.

Not every generation has the opportunity and responsibility of building a house of worship. This challenge and privilege came to the Salem-Zion Mennonite congregation of Freeman, South Dakota.

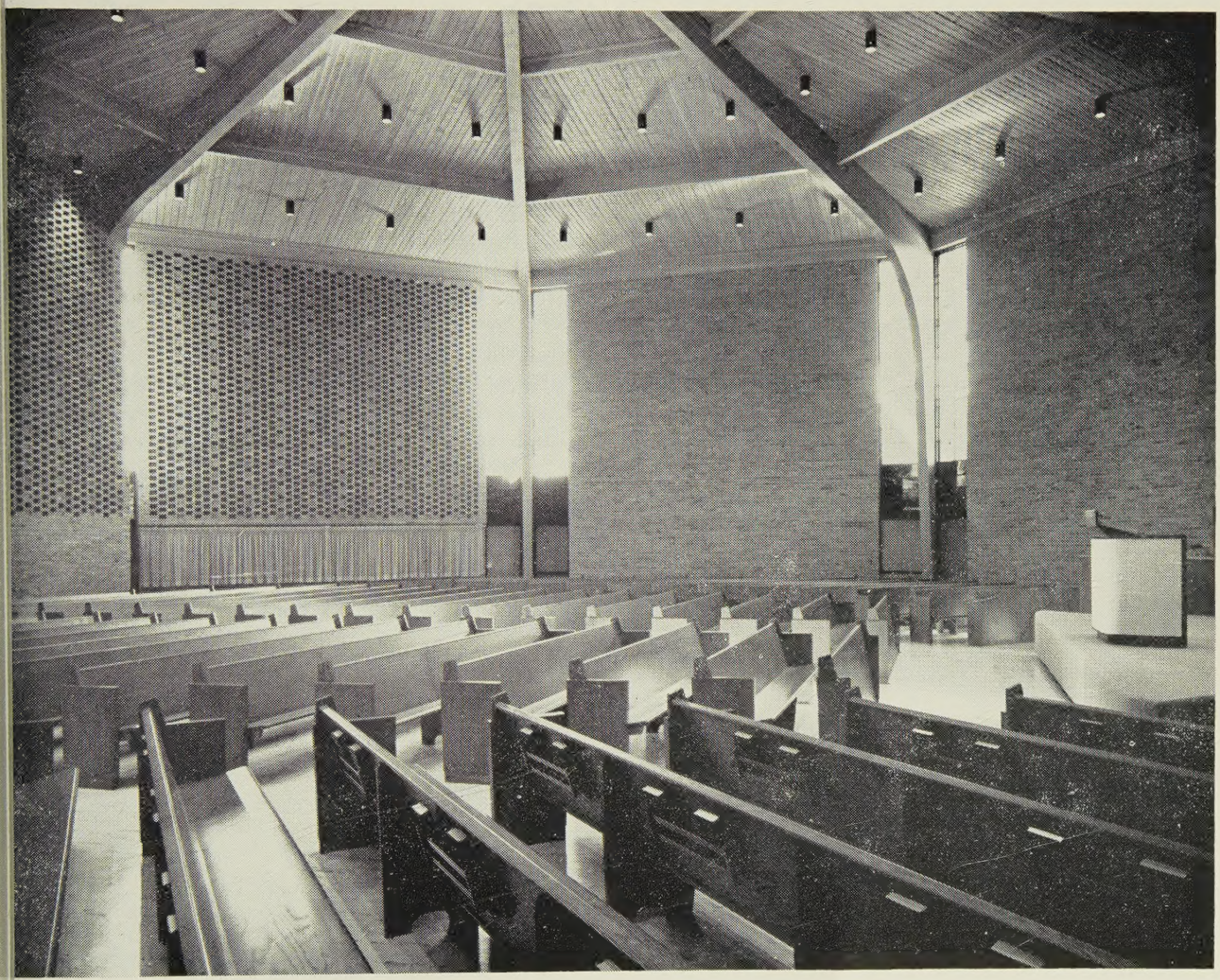
Various questions and considerations confront a congregation as it prepares for the building of a new church. Perhaps the perpetual question, "What type of architecture shall we use?" is the one that demands most consideration.

In order to get a broader understanding of the problems facing us we visited many newer churches of our denomination as well as of others. It was soon apparent that in order to have the right kind of a church there must be a proper association of physical properties and spiritual beliefs. We need then to answer these questions. How can the physical aid the spiritual? What is the relationship of the Mennonite faith to church architecture? Do Mennonites, a non-conforming people, follow centuries-old traditions of other denominations in their church architecture? With these ques-

(Continued on page 104)



The basic idea in the architectural design was to maintain a spirit of fellowship gathered around the center of worship. Emphasis was placed on a substantial, well-constructed building with low maintenance, efficient heating and ventilation, proper lighting and good acoustics.



tions in mind it was very evident that much study and deliberation should be done as preparation for the selection of a competent architect.

Many of the architects interviewed showed us plans of churches they had designed and asked if we wouldn't like a similar church. They were trying to give us a duplicate of another church. At this stage of planning it was plain that we should seek an architect who was interested in our particular project and who would give it his personal creative study.

In a consultation with an architectural firm, well known for its progressive and creative work, several important points were stressed. The firm was not interested in using church architecture of centuries ago determined by types of materials and modes of construction used in those eras. Tradition has its merits but sometimes it is the largest obstacle on the road of progress. The design of the new church, beliefs of the congregation, order of services, emphasis on Sunday school, the place of music in the church, etc. Buildings must be functional to meet the needs for the specific situation for which they were designed. A church building must have a worshipful atmosphere. Whatever materials are used, there should be a pleasant blending of color and texture. Improper colors, bold floor patterns, trinket laden light fixtures tend to have a distracting effect on the emphasis of worship and should be avoided. Emphasis should be placed on a substantial, well-constructed building, with low maintenance, efficient heating and ventilation, proper lighting and good acoustics.

The suggestion which came to us most frequently as our committee began its work was "Let us maintain a spirit of fellowship gathered around the center of worship." The people of the congregation wanted to be close to the pulpit area, the source of spiritual inspiration and guidance.

This basic idea in conjunction with our beliefs and our mode of worship was greeted with much enthusiasm by the architect for he regarded our project as a challenge and opportunity to be creative in designing a church for us. Thus was created the basic design of our church, simple and informal with the congregation seated around the center of worship.

The church is contemporary in design. The nave, octagon in shape, seats 610 people. It is designed with the intent that each individual has the feeling of togetherness in the fellowship of believers as no member of the congregation is seated more than fifty feet from the pulpit.

Imported tinted glass windows cast a soft colorful light to help maintain a worshipful atmosphere. Acoustical treatment of three of the back walls give proper distribution and quality to both the spoken word and musical renditions.

The choir area was designed so as not to distract when the worship is to center on the spoken word. Then when the choir rises to assist with the worship it is in predominance.

The Moeller pipe organ previously used in the old church was completely rebuilt and revoiced before installation in the new church. It has thirteen ranks with about eight hundred pipes and a set of Deagon chimes.

The importance of Christian education is stressed by facilities for fourteen Sunday school classes arranged around the perimeter of the sanctuary for easy accessibility. The Fellowship Hall has many uses. It serves as a meeting place for smaller groups, a classroom and fellowship with dining room facilities. In the nursery department one room is arranged and equipped for crib babies and one for toddlers. Also included in the church are a library and the pastor's study.

A public address system transmits sound to the nave, the narthex overflow area, the outdoors, Fellowship Hall, the nursery, the kitchen and to hearing aids in some of the pews.

The cost of the church building, including the pews and the rebuilding of the pipe organ, was approximately $265,000. About ten thousand man hours of voluntary labor were donated.

The endeavors in the planning and building of Salem-Zion Mennonite Church were a humble effort to supply the needs for our particular situation. There is much variation in the requirements of various congregations due to the locality, beliefs and the role of the church in the life of its community. In this revolutionary era each new day brings ever widening opportunities. May it behoove us not to tread only where others have trod but be ever vigilant for new aids and means in the propagation of the message of our Christ.

Mennonite Life devoted an entire issue to the question of Mennonite church architecture. See January, 1957, issue of **Mennonite Life.** Copies available for 50c through **Mennonite Life,** North Newton, Kansas.

AGRICULTURAL REVOLUTION

(Continued from page 137)

[4]W. Gordon Leith, "'Signposts' give 20 clues to Farming 10 years Hence," in *The Consumer Cooperative*, April 30, 1958, p. 5.

[5]Avery Craven and Walter Johnson, *The United States: Experiment in Democracy,* (Ginn & Company, Boston, 1952), p. 466.

[6]*History of the State of Kansas containing a Full Account of its Growth from an Uninhabited Territory to a Wealthy and Important State* (Chicago: A. T. Andreas, 1883), Vol. I, pp. 771ff.

[7]G. E. Tewksbury, The Kansas Picture Book, p. 59, Quoted by Shipley, Helen B., "The Migration of the Mennonites from Russia 1873-1883, and their settlement in Kansas." A Master of Arts Thesis submitted to the Graduate School of the University of Minnesota, p. 167.

Fifty Years of Public Service

By P. C. HIEBERT

Mr. and Mrs. P. C. Hiebert, Hillsboro, Kansas.

I

In the Ministry

A student at college who had in his heart the desire to serve the Lord and an inner conviction that some day he should be minister of the Gospel came to attend one of our union Mennonite Brethren meetings in the state of Kansas with the anticipation of hearing the Gospel preached by the older brethren whom he highly esteemed. That morning before services began, the elder of the church, leader of the union meetings approached this student and said, "Peter, you and Daniel and Henry will give testimony today and preach a short sermon this evening." This came as a bolt of lightning from the clear sky. It struck deep; there were inner searchings; there were prayers and soon thoughts began to develop as to what the witness or testimony might be. I attended the morning services, but kept on thinking what I might say. Finally I decided to speak on the only verse that come to my mind just then from 1 John 3:1, "Behold what manner of love the Father hath bestowed on us that we shall be called the sons of God." Throughout the whole day I meditated on this verse, forenoon and afternoon, with a beating heart just wondering how I would fare when I would for the first time stand before a public audience to testify and witness for my Lord. I had some thoughts formulated when the last speaker of the afternoon arose and announced his text, and preached a powerful sermon on my chosen text. This left me bankrupt.

There was no thought of eating supper. I obtained my Testament and ran into the field along the banks of the creek. I prayed and I thought and I worried and I trusted until the Lord called my attention to a sermon that I once read. What I remembered of that message appealed to me, and additional truths appeared. I prayed the thing through, spending all the interim before the evening meeting that way. Shortly before we entered the auditorium for the evening service, I met one of my school mates from the college whom I asked whether he would not come out behind the shed and have prayer with me. He seemed a little bit surprised that I was so agitated and stirred up, but I would not tell him what bothered my mind. That should be a surprise. We prayed and trusted the Lord.

As first among the three men called to speak, I stood on the platform, announced a Gospel hymn, which we sang, I prayed, and then delivered my short message on the book of Philemon emphasizing the text, "if he has wronged thee or oweth thee ought, put that to my account." This I felt was an expression especially adapted to show what Christ did for us sinners. I think I spoke about fifteen minutes. I realized that it was very quiet, but I forgot audience, myself and everything, but the Christ who died for us became very great to me. Somehow the Spirit of the Lord quickened that message. It touched the hearts of other people and they responded.

This is how I became a preacher. Ever after this whenever I came into one of our Mennonite Brethren meetings where any brother of standing or ability could be asked to speak, I was usually on duty. That long felt inner desire of my heart, namely to be minister of the Gospel, had become a reality before I knew it.

Since the ministry was not salaried in those days, and I would need something to pay my living expenses, I continued my college career and attended seminary before entering into the service for which the Lord had so evidently and surprisingly called me.

II

In Relief Work

As a relief worker and chairman of the newly-organized Mennonite Central Committee, I was sent to South Russia in 1922 to help distribute food. While passing through the various areas and villages where we established feeding kitchens, I came to the birthplace of my father and mother, two large villages lying side by side. Here the need was especially great. Here it was where my father in his youth found the Lord and his personal Saviour. Here he was persecuted for his faith and for his public prayers, ordered to be banished to Siberia by those who did not understand an experience of regeneration. After preaching Sunday morning, I spent the day in the home of the local pastor and elder. I listened very carefully to reports of recent sufferings and old time experiences, since this man had known my father in their youth. In the family I saw a little boy who was carried on the arms of his mother, and who was naturally the center of attraction in the family. This was nothing unusual.

P. C. Hiebert as a student in 1904.

A few months later after the feeding organization had been more or less completed, we planned for a trip to Moscow. I was already in the car sitting at the wide open window and looking into the bright sun which had just cleared from some clouds which had passed over—a rarity in that season in Russia where it failed to rain and nothing would grow after mismanagement had wasted the food of the years before. While sitting there I saw a man running towards me waving his hands and shouting to attract our attention. He seemed to have an important and urgent message. As he approached I observed the man in rather well-worn jeans, with bare feet, running over the rough cobblestones. He seemed dripping with perspiration and full of excitement. As he came nearer he stretched out his hand suggesting that he would hand me something. Now I recognized him as the young man who had been in the pastor's family. After he found words to speak, he said in effect, "Brother Hiebert, here is a souvenir for you to take along. We would have been only too happy to cast it of the more precious metals, but we did not have those. Therefore, I gathered the bullets which had been shot into

(Seated) B. H. Unruh, member of Studienkommission; C. E. Krehbiel relief worker; (standing) P. C. Hiebert, relief worker; J. J. Esau and Alexander Fast, both from Russia.

The items on this page are works of art produced by John P. Klassen of Chortitza, Russia, who later came to America and taught art at Bluffton College, Bluffton, Ohio.

One of the tokens of appreciation for the American Mennonite relief work during the Russian famine, 1921-23.

our home during the Revolution, melted them up and have prepared this medal." It was a beautifully formed medal and cast in lead. On one side it says, "Dank den Brüdern jenseits des Ozeans," and "Wir waren hungrig und ihr habt uns gespeiset." On the other side it shows the distribution of the food. Then he added, "I ran especially to catch you because my only child has been saved by the food from America that came just in time." These villages also handed me a manuscript in which they expressed their gratitude in unqualified terms of appreciation with the signatures of thankful people. These had been eating in the feeding kitchen and declared that their lives had been saved by what the American brethren had contributed. I took this medal home, showed it to some people, carried it with me and kept it as one of the treasured remembrances of experience in Russia.

Twenty years later I was traveling in the state of Montana stopping in Missoula for a change of trains. My companion and I walked and saw the city at midnight, took a little lunch and then came into the depot. As we entered the station my friend recognized an acquaintance, to me an utter stranger. However, this stranger arose,

Mennonites in Russia expressed their gratitude to the Mennonites of North America after "the feeding of the hungry."

Ich bin nackt gewesen, u. ihr habt mich bekleidet.
An die Mennoniten in Amerika
von der Rosenfaler Dorfsgemeinde, Chortitzer Wollost, Ukraina.

P. C. Hiebert, B.B. Janz at M. B. Conference, Yarrow, B. C., 1957.

passed my friend and came to me with outstretched hand and said, "Brother Hiebert, don't you know me? I am the man who ran across the street of Alexandrovsk to bring you that medal twenty years ago, because you were instrumental in bringing food that saved our child." This was indeed a surprise. Then he related how they escaped and came to America, that he now held a good position in a Mennonite college as an art instructor. I asked, "What has happened to that boy you spoke of, the child who was saved by the American food?" He replied that the boy had been drafted and was now working in a camp in the mountains of California. Since I was going to visit some of those camps, I inquired a little more.

Several weeks later I was in one of the Civilian Public Service camps in the mountains of California addressing the group who listened very attentively. Having in mind the above experience, I related the story and declared that I would be interested in meeting the boy who was the occasion of that special medal. We closed the session and behold there stepped forward a young man who said, "I am that boy. You were one of those who helped to save my life and that of many others. We are now trying to make good in America, the land of our adoption, and to show ourselves grateful to the Lord who does so wondrously lead."

III

In the Teaching Profession

But preaching and relief work could only be my avocation in life since ministers worked without salary in those days, for the Bible said, "Freely ye have received, freely ye give." We always had to be ready to preach and be criticized, but not thanked, at least not paid. Consequently I chose as my vocation that which was nearest to the ministry, namely teaching. I started teaching in a rural school at the age of seventeen. After five years in the rural schools, I then prepared myself for more advanced teaching at college and subsequently spent more than forty years as college instructor, either at Tabor or at Sterling College. At both places I had many friends and enjoyed my work even though our burden and load in the early years was very heavy. It would be tedious to tell you much of my teaching experiences. I shall, therefore, only lift the curtain over a few after-effects as I have experienced them since I stopped teaching. This may furnish a better interpretation of teaching and its reward than a tabulation of facts.

It was during a spell of illness some years ago that I unexpectedly received a letter from a man in California whom I barely knew. He had a good position in one of the larger school systems. This man's letter conveyed the following thought: "Brother Hiebert, ever since I was a child I observed you. I remember your first sermons that you preached, the songs you announced, the statements you made. In fact, I have followed you and accepted you as my pattern according to which I have been trying to form my life."

This was indeed a surprise and gave me the consciousness of how important our life is. We are sometimes watched by those whom we do not know or notice, and yet we may influence them toward the good or toward the evil. This particular gentleman seemed to have seen the better part. For this I thank God, and may the Lord bless him and set his life to be an example to many others as it already has been.

Another letter came unexpectedly from one of my students whom I had befriended when she was rather discouraged but since that time had almost forgotten her, for some twenty years had passed. I had had no further communication. Then a letter came which contained among other things, the following: "Dear friend, the other day I happened to recall so very clearly a remark you once made at a prayer meeting in the basement of the church. This I shall never forget. So I decided to take time for a line to say 'thank you' to both of you for being such inspiration to the hundreds of young people, yes, thousands, with whom you have come in contact as you and they have met along life's way. Indeed you have earned many stars for your crown."

"Our own children are already scattering. Our oldest daughter spent this winter in Alaska with her Air Force husband. Now they are again civilians in New York state. Our second daughter teaches in Arizona, and hopes to become a missionary. We have tried to raise them as you inspired us to and so your influence continues on and on. Once again let me say 'thanks' as well as many good wishes to you and yours. Most sincerely, AMJ."

Such letters as these together with occasional statements from old friends whom we met are really the reward that a man receives after spending a life in the service of humanity. Life has not been easy as minister and relief worker, but as I look back I would hardly say that I would wish to change it. There may have been

her opportunities smiling down upon me, sometimes ith more lucrative pay and better position. But the Lord as evidently seen fit to place me here with my limitations, nd He also found ways to keep me humble before Him I never felt that any unique power rested in me. All ility for man to do good and to serve his fellow man fectively and usefully must come from above from the irit of life and truth.

My days of active service are now past, but I find easure in following the activity of those who have ore or less been under my influence as they go out to the world and witness for the Lord and render serves that reflect the glory and love of our Heavenly Father. There is joy in just observing how people build the ingdom of God, faithfully and courageously even at a eat sacrifice. Sacrifice, indeed it must be, but if the crifice comes voluntarily as man is motivated by the ve of Christ in his heart, it no longer remains a sacrice, but rather becomes a privilege to contribute something toward the welfare of mankind when our Lord and aster has contributed his all, his whole life of service and finally dying for us on Calvary's cross. To him all the glory forever.

P. C. Hiebert (right) turns over chairmanship of M.C.C. to C. N. Hostetter, 1953.

e West German Republic granted the chairman of the Mennonite ntral Committee the order DAS GROSSE KREUZ, in recognition of the reconstruction program of the Mennonites of America after World War II.

The Mennonite witness of the M.C.C. channels were particularly featured in the October, 1951, and October, 1955, issues of MENNONITE LIFE. Copies are still available.

VERLEIHUNGSURKUNDE

IN ANERKENNUNG

DER UM DIE BUNDESREPUBLIK DEUTSCHLAND ERWORBENEN

BESONDEREN VERDIENSTE

VERLEIHE ICH

DEM VORSITZENDEN

DES MENNONITE CENTRAL COMMITTEE

HERRN PETER C. HIEBERT

DAS GROSSE VERDIENSTKREUZ

DES VERDIENSTORDENS DER BUNDESREPUBLIK DEUTSCHLAND

BONN, DEN 28. MAI 1953

DER BUNDESPRÄSIDENT

Theodor Heuss

(Front, from left) C. E. Krehbiel, Alvin J. Miller, P. C. Hiebert, Arthur W. Slagel as American Mennonite relief workers at the headquarters of Alexandrovsk, Russia, 1922.

A Great Mennonite Evangelist

John Samuel Coffman: His Life and Work

By JOHN S. UMBLE

FEW men have so clearly sensed the needs of their time and so tactfully and consistently poured their life blood into meeting those needs as John S. Coffman. And few have so powerfully set the face of the American Mennonite Church (Mennonite General Conference) in the direction of her present course. His life is an example of the interaction of personality and the course of human events. He seldom pioneered in new church activities, but his tact and foresight enabled him to develop opportunities for advancing the life and work of the church.

His success in securing the acceptance of "evangelism" as a method of interesting young people in the work of the church overshadowed some of his other activities; but he also substituted the prepared sermon for rote preaching, he was co-editor of the first American Mennonite church hymnal with printed tunes, he edited the successful, generally accepted Mennonite Sunday school lessons employing the International Series, and he probably was the greatest single force in bringing about greater harmony between the Mennonites and the Amish. This year, 1959, marking the sixtieth anniversary of John S. Coffman's death (July 22, 1899) and the one hundred and eleventh of his birth (October 16, 1848), seems a fitting point for a re-appraisal of his contribution to the life and spirit of the church that he loved.

Background

John S. Coffman's great-grandfather, Isaac Kauffman, a Mennonite minister, emigrated from Germany to Pennsylvania with a large family during the latter part of the eighteenth century. Like many of his fellow-countrymen in search of a cheaper home site, he followed the mountain valleys southwestward to Virginia where the soil, originally fertile, had been farmed to tobacco for so long it was almost worthless for raising farm crops. Across the mountain ranges to the west, however, in Greenbriar County (now a part of West Virginia) lay "new ground" with its original fertility. It could be purchased for a few dollars per acre. Thither, in 1787, Isaac Kauffman moved in wagons over rough, mountainous terrain that provided no graded roads, no bridges and no ferries. From him are descended all the Coffmans in Greenbriar County, West Virginia, and many others in Virginia, Kansas, Indiana, California and other states. Most of those in Greenbriar County were swept into the Baptist or United Brethren churches during the "Great Awakening." Some have risen to positions of influence. One, George R. Coffman, was head of the Department of English of the University of North Carolina within recent years.

Christian, third son of Isaac and Esther Kauffman, went to Rockingham County, Virginia, where he married Anna Wenger and took his bride back to Greenbriar County. They became the parents of ten children of whom Samuel, the fourth, born June 2, 1822, became the father of John Samuel Coffman.

Samuel Coffman returned to Rockingham County, Virginia, and united with the local Mennonite church at the age of twenty-six. On November 11, 1847, he was united in marriage with Frances Weaver. Less than five years later he was elected minister by lot and in July, 1861, he was ordained elder. During the trying Civil War years that followed, he was a real shepherd to his troubled flock. He devoted much time to visiting scattered members of the church and frequently rode horseback across the mountains to preach to his relatives and former friends in Greenbriar County. After a fruitful ministry of more than forty years during which, in spite of opposition, he saw the churches in the Shenandoah Valley and especially in his bishop district grow and prosper, he passed away calmly and peacefully on August 28, 1894.

Early Training

John S. Coffman came into the home of Samuel and Frances (Weaver) Coffman as their first-born child on October 14, 1848. Prior to this event the young mother had devoted many hours to meditation and prayer. Her consecration was rewarded by a calm, peaceful conviction that the dedication of this child was acceptable to the Lord. An early problem was his education. Before the Civil War there were no free public schools in Virginia. Tuition was one dollar per month per pupil. John's help was needed at home. His tenant-farmer-preacher father was expected to make his own living while he spent many a day visiting and preaching, besides furnishing his own sturdy horse, saddle and saddlebags. David A. Heatwole, convinced of the value of an education, opened a night school for the boys

(Front) Sarah and Fannie, (back) Rebecca, Mary, Elizabeth and Anna: Sisters of John S. Coffman.

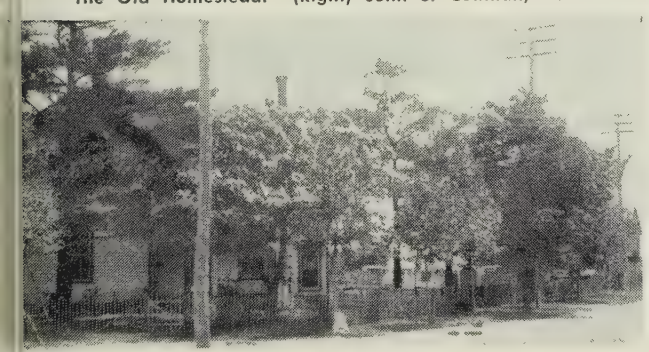
(Front) Jacob and John S., (back) Daniel H. and Joseph W. Coffman.

n the neighborhood in a log cabin, twelve by fourteen feet. Here he taught reading, writing, spelling, and—o the dismay of some of the conservative older brethren —even grammar! John did so well and the school met uch an evident need that John's father headed a subcription list with a donation of twenty dollars to erect new school building. The boy undoubtedly owed much of his later success as a student and teacher to his experience in this school.

Another significant element in John S. Coffman's preparation for his future service was his conversion xperience in the early summer of 1864. This expeience gives evidence that the pietistic emphasis of the "Great Awakening" affected the religious life and expression of Mennonites in Virginia at an earlier date than in other sections. In his diary Coffman states that arly one summer evening at twilight in the orchard he elt for the first time that he was a sinner lost and without hope in the world. He became so burdened that he threw himself on the ground and prayed for salvaion. After a considerable struggle, he arose with the ull assurance that his prayer was heard and answered. There is little doubt that this experience helped him n his later evangelistic efforts. Following his conversion, he applied for church membership and on July 4, 1864, was baptized in Muddy Creek near the Bank Mennonite Church.

The Civil War also made a lasting impression upon him and by demonstrating the senselessness and downright wickedness of armed conflict confirmed him in his nonresistance convictions. Soldiers came to the Coffman home at mealtime and took the prepared food off the table while his mother looked on in tears. At various times horses, cattle, hogs and poultry were driven off with no thought of payment. Men and boys from sixteen to sixty were subject to the draft. In the summer of 1864 John S. Coffman and a number of other Mennonite boys were taken to Harrisonburg by their parents and turned over to the Union Army as refugees. The commanding officer granted them safe conduct to Cumberland County, Pennsylvania, and sent a company of soldiers with them. But guerillas hampered progress to such an extent that the boys required from Monday till Saturday to traverse the one hundred miles to the Pennsylvania state line.

"The Old Homestead." (Right) John S. Coffman, 1895.



Three days after the boys left, General Sheridan carried out his threat to devastate the Valley so completely that "if a crow flew down the Shenandoah, he would be obliged to carry his provisions with him." What could not be carried away—houses, barns, ripening crops —all went up in flames. When the boys returned the next spring after Lee's surrender at Appomattox, a scene of desolation greeted their eyes. They organized a carpenter gang and put new life and hope into heavy hearts by a brisk building program. The boys also brought sunshine to cheerless homes by gathering in the evenings to sing. One of these boys, Christian H. Brunk, a cousin of John S. Coffman, later became a composer of hymns and hymn tunes and the well-known editor of a Sunday school hymnal, *Christian Harp*. Coffman himself composed a number of both hymns and tunes.

New Methods of Preaching

Supplementing the few months of school during the winters with diligent reading and home study, Coffman was able to pass the examination for a teacher's license. He continued teaching even after his marriage to Elizabeth Heatwole on November 11, 1869. His outstanding success in the schoolroom promised a wide-open door to professional advancement as a teacher and administrator. But this was not to be his field of service. In 1875 the leaders of the Mennonite congregations in Virginia decided to ordain a minister. Many hoped that the lot would fall on an older man; a few hoped for a younger progressive type. Until Coffman's name appeared among those whom the congregation had voted to place in the lot, he had given little thought to the ministry. Then it suddenly came to him that he would be chosen. He drew the book containing the traditional verse of the Scripture and was ordained on July 18, 1875.

Coffman's earliest efforts in the pulpit created unfavorable comment among the more conservative brethren of the Bank congregation. When he read the opening hymn, he brought out the sense instead of intoning the lines in the traditional sing-song manner. His sermons also gave offense: he used notes and followed an outline instead of "depending on the Lord" for direct inspiration! His sensitive nature shrank from unfriendly criticism, but he continued as tactfully as possible to preach the Word in such a way as to edify his hearers. On one occasion as the hour for the service approached and no other preacher appeared, he became so sick that he retired to the nearby woods to pray and to relieve his stomach of its trouble. When a fellow minister arrived, Coffman recovered immediately and was able to assist in the service.

Great Changes

At this point it may be useful to recall the vast changes that have come into the Mennonite (Old) General Con-

John S. Coffman family: (front) John S. Coffman, Barbara (Mrs. Dilman Gingerich), Elizabeth (Heatwole) Coffman, Daniel; (back) Anna Sowers (hired girl), Samuel Frederick, Jacob, Fannie, William, Ansel.

avona Berkey, Barbara Blosser, Minni Stauffer, Adeline Brunk, Anna Holdeman, Elsie Bender.

Lavona Berkey, Adeline Brunk, Anna Holdeman, Fannie Coffman.

See article, "Grandmother's Quilt," in October, 1948, issue of "Mennonite Life" featuring Mrs. Chris Bixel and Rhoda Hilty.

C. P. Steiner family: (front) Lena (Mrs. Chris Bixel), Bluffton, Ohio; Christian Steiner; Barbara Thut Steiner; Menno Steiner; (back) Sarah (Mrs. Cal Geiger), North Newton, Kan.; Albert, North Lima, Ohio; Joe; Reuben; Nancy (Mrs. Amos Geiger); Lavina (Mrs. Amos Ebersole); Jenny (Mrs. Eliab Betzner).

ference during the past century. The present membership of the Conference is an amalgamation of Mennonites and Amish. The union of these two groups is so complete that young people are surprised to learn that their congregation was formerly Amish. Two hundred years ago the groups were so hostile that Mennonites and Amish on their way to America refused to cross the Atlantic in the same vessel. About a century ago Amish insisted on rebaptizing a Mennonite who wished to unite with an Amish congregation in Ohio. All congregations in both groups had no regular religious services except the semi-monthly or monthly sermon and the period of religious instruction for such young people as presented themselves for baptism in the spring of the year.

Mennonite young people seldom united with the church until after marriage. Up to that time they wore fashionable clothing and attended the "parties," Sunday schools, and revival meetings of their United Brethren, Evangelical or Lutheran friends. When they united with the Mennonite Church, they were expected to wear the extremely plain garb prescribed by Mennonite custom. Many united with one of the popular churches. In fact, they made up the larger part of some of these congregations in the Middle West and in Virginia.

When J. S. Coffman began his ministry, these were the conditions that grieved his heart and after a time drove him into the evangelistic field. He felt it his duty to "study to show himself an approved workman who did not need to be ashamed." It encouraged him to see that his sermons held the interest of his hearers. After a rather hesitant beginning in his ministry, he sought opportunities to preach. In 1877 he and "Uncle" Gabriel Heatwole went to Pendleton County, West Virginia, on a grafting trip. From May 14 to June 4 they grafted fruit trees during the day and preached to appreciative audiences in schoolhouses in the evening. Although aggressive in spirit and possessing an intense desire to reach people with the Gospel, he retained the confidence and friendship of his fellow-ministers by his modesty and tact. Many times he refused to preach the Sunday morning sermon when other ministers were present. But the failure of the Mennonite Church to meet the needs and interests of her young people rested upon his sensitive spirit with increasing weight.

Coffman was endowed with many of the physical and spiritual qualifications of a leader. A contemporary describes him as "well built, nearly six feet tall, weighing one-hundred and seventy pounds, graceful, neat, smooth shaven, with a clear winning gray eye, kind face, refined manner and a great amount of personal magnetism. His devoted, pious character, good common sense, his experience of a conscious conversion, and of an outpouring of the Spirit upon him for service" fitted him spiritually for the work to which he felt called.

Moving to Elkhart

His talents, personality and character led to a call in 1879 to serve the little congregation at Cullom, Illinois, as pastor. While he was giving this call serious consideration, John F. Funk, editor and publisher of the *Herald of Truth,* at Elkhart, Indiana, offered him a salary of five hundred dollars a year to serve as associate editor of the *Herald.* Work for which he had a special liking and assured financial support for his family overcame Coffman's reluctance to leave his beloved Shenandoah Valley. The family left their home on June 17, 1879, and soon arrived at their new residence on a twenty-acre plot on Prairie Street, Elkhart, rented for them by Funk. The house, poorly built, cold and uncomfortable in winter, caused Coffman many days of anxiety for his family when he was absent on his evangelistic trips. A number of years later his many friends, East and West, donated money to build a new one, larger and more comfortable.

The Mennonite congregation in the city of Elkhart was a new experiment in Mennonite life. When Coffman arrived, he found a group of timid believers, apologetic, half ashamed of their simple garb. The women in the congregation wore their plain bonnets to hide the "prayer head covering." It seemed a question whether the simple Mennonite faith and practice could endure in a city environment. Coffman set about systematically to rebuild the declining morale of the congregation by emphasizing the scriptural foundation of Mennonite doctrine and practice. He presented, not as required by conference, but as biblically based, the prayer veil, "anti-secrecy," nonresistance and simplicity in dress in such a refined, sympathetic, winsome manner that he gained acceptance of these unpopular teachings. His success in this area was one of the major factors in his ability to inspire confidence later during his church-wide evangelistic ministry.

Coffman's residence in Elkhart focused his attention on the decline and pressing needs of the Mennonite Church. His duties as editor, consisting chiefly of writing editorials and doctrinal articles and rewriting submitted articles, obituaries, and various church notices, gave him time for reading, study and reflection. His association with the progressive, but nevertheless conservative editor, John F. Funk; with the early evangelist, John M. Brenneman; with Henry Brenneman, church-wide Sunday school worker and visitor; and with Joseph Sommers, editor of a Sunday school paper, gave him opportunity for discussion of conditions in the church. Ambitious young men of talent and influence, reared in Mennonite homes, were uniting with other denominations which were offering their young people various avenues of service. On June 23, 1880, he wrote in his diary that he had been thinking much of mission work in the church. He was convinced that home mission work was needed, that a mission board should be created and that evangelists should be supported by the board. (The "Mennonite Evangelizing Committee" was appointed by the Indiana-Michigan Conference in 1882.)

Throughout the early months of 1881 Coffman fasted nd prayed, usually for a period of thirty-six hours, every wo or three weeks, sometimes oftener. He felt that if ie could be certain that his family's needs would be upplied, he should give all his time to preaching.

Coffman's Evangelistic Services

Finally in June 1881 he responded to a call from the ongregation in Bowne, Michigan, where instead of the sual three meetings, he conducted services for an en- ire week. Nine people responded to the invitation and he congregation was greatly strengthened. Churches in ther states learning of these meetings called for help. n December 1881 he conducted a week's meetings at Masontown, Pennsylvania, after which twelve were bap- ized and received into church fellowship. His brief isits with the congregations at Grantsville, Maryland, nd Johnstown, Pennsylvania, were much appreciated nd led, later, to more extended meetings at both places. ebruary 1882 found him at Cullom, Illinois. There, ecause the congregation of twenty-five members did ot even have a meetinghouse, he held revival services in he Methodist Church and in a schoolhouse a mile out f town. Members of various denominations came from iles around to hear the "Mennonite evangelist" pro- laim the simple Gospel. They walked, rode horseback nd hitched four horses to a farm wagon to make their ay through the sticky, black Illinois mud. The meet- ngs resulted in fifteen applications for church member- hip and created so much zeal in the congregation that ey erected a meetinghouse that same year, dedicating on September 24.

From these encouraging beginnings, Coffman's evan- elistic efforts to gather the young people of Mennonite omes into the church of their fathers extended during he next seventeen years to nearly every section of the United States and Canada, wherever Mennonite (Old) ongregations or individual families were to be found. ventually, he was called also to many Amish Menno- ite congregations.

His praying, preaching, pleading, won back to the Mennonites many young people who were embarking on career that would have led them far from her fellow- hip. In Morgan County, Missouri, Coffman found that he Mennonite minister's son, a highly successful school- eacher and administrator, was wearing a huge black ustache and campaigning for a political office. Coff- an's convincing presentation of Mennonite principles nduced this young man, Daniel Kauffman, the future ditor of the *Gospel Herald,* to renounce his political spirations and to be baptized into the Mennonite church. n southwestern Pennsylvania J. A. Ressler, first Men- onite (Old) missionary to India, had received flatter- ng offers from a popular denomination to enter the inistry but decided in response to Coffman's preaching unite with the Mennonite Church. The list could e extended almost indefinitely. It includes such out- standing contributors to Mennonite life and culture as N. E. Byers, then of Sterling, Illinois, first Mennonite administrator of Elkhart Institute, later Goshen College; and Menno S. Steiner of Bluffton, Ohio, preacher, evangelist, and organizer of the home and foreign missionary efforts as well as children's and old people's homes.

Opposition to Evangelistic Efforts

Until in the 1890's, however, Coffman's work was hampered by conditions in Elkhart County. There, a three-way division in the Mennonite Church, which spread also into Ohio and Canada, made church leaders extremely cautious. One group, headed by Jacob Wisler, restricted all church activity to the Sunday morning worship service with a German sermon. Another, following Daniel Brenneman, became impatient and went all out for English preaching, Sunday schools and a highly emotional type of worship service, reportedly accompanied by shouting and similar "un-Mennonite" demonstrations. The third group, comprising a large majority of the congregations and members of the denomination, attempted to steer a middle course. They organized Sunday schools and gradually introduced English preaching. But Coffman insisted that these were not enough, that sustained effort in teaching was necessary to indoctrinate the young people and to bring them into the church. The church leaders in Indiana and Ontario refused permission to hold "continued meetings." Finally in 1888 he gained permission to hold a few meetings in Elkhart County, Indiana, but there were to be no invitations, no prayer sessions following the meeting, no emotional demonstrations of any kind! He met the objection to continued meetings by moving from congregation to congregation every evening and then repeating the circuit. Interest grew until the crowds were following him from meeting to meeting. A number, including some of his own children, expressed their intention of uniting with the church. But even then some critics were skeptical. Give Coffman time, they predicted, and he will be following in the steps of Brenneman!

Coffman in Canada

Coffman's meetings in Ontario in 1891 and 1892 furnish a good example both of his method and his success. There the Mennonite Church, after a period of growth during the first decades of the nineteenth century, had settled down to a sterile formalism that failed to attract the young people. But there, again, he received the usual words of caution: no emotional invitation, no "mourner's bench," no more than three consecutive meetings at any one church! His schedule for the period, January 10 to February 9, 1891, indicates how he met the latter objection: January 10, Berlin (now Kitchener); 11, Berlin (2), Breslau; 12, Wanner's; 13, Hege's; 14-17, Berlin; 16, Weaver's; 18, Latschaw's; 18-19, Berlin; 20, Shantz; 20, Berlin; 21-24,

Cressman's; 25, Wanner's; 25-27, Cressman's; 28-30, Berlin; 29, Blenheim (funeral); 30, Breslau; February 1, Campden; 2-5, Moyer's; 4-5, Campden; 6-9, Blenheim.

During this period of strenuous activity, Coffman preached forty-four sermons and, according to his diary, "likely held twice that many prayer services in private homes." Parents wept for joy as more than one hundred young persons decided to unite with the church. He was back in Ontario in May with the Vineland congregation where an additional forty people united with the church of their fathers. When he returned to Ontario the next winter to hold meetings from February 6 to March 24, his efforts again resulted in a great in-gathering.

As mentioned earlier, Coffman is remembered most widely for his evangelistic meetings and their resultant awakening, but his work was not confined to this area. The addition of many wide-awake young people to Mennonite congregations meant that the whole program of the church must become more meaningful and in some respects more dignified. As Coffman went about in the churches, he was pained many times to note the inept, almost slip-shod manner in which some aspects of worship services were being observed. To correct this situation, he edited a minister's manual containing instructions for ministers. When it became evident that the catechism-like Sunday School Lessons printed by the Mennonite Publishing Company at Elkhart, Indiana, were being rejected in favor of those printed by other publishing houses, Coffman consented in 1890 to edit a Mennonite edition of the International Series in addition to his other pressing duties. These lessons soon gained wide acceptance in many sections of the church and became a powerful force in bringing together the Mennonites (Old) and the Amish in the Mennonite Sunday School Conference movement in 1892.

Study of the Bible by means of Coffman's Sunday school lessons aroused and strengthened the conviction that the Mennonite Church was not doing her full missionary duty by providing merely for "home missions" to gather in her own young people but that missionary activity must reach "into all the world." But where was the Mennonite Church to turn for personnel for such a program? Where and by whom were the workers to be trained? Here again Coffman was not a pioneer, but his spirit, his personality and his popularity with the rank and file of the church thrust him into the final task of his career—the establishing of a school of higher learning for the Mennonite Church.

The Elkhart Institute of Science, Industry and the Arts, founded in 1894 by H. A. Mumaw and operated as a private institution, was reorganized in 1895 with a board of Mennonite directors. J. S. Coffman was elected chairman of the board and set about at once to raise money to erect a building. Gifts from friends in Canada were particularly generous. The building was erected on Prairie Street in Elkhart and dedicated in 1896. Coffman's address, "The Spirit of Progress," delivered on this occasion, reveals him as a man of broad general culture and intellectual depth. During the first years of the life of the institution, it was a matter of concern to him that it was necessary to employ non-Mennonite principals and teachers. Great joy and satisfaction were his when in 1897 Noah E. Byers, a student volunteer for the foreign field, consented to serve as principal of the Elkhart Institute. Coffman's plea had been that Byers could do more for the cause of foreign missions by educating young Mennonites for that work than if he alone were to go to the field. Gifted, talented, consecrated, Byers, as principal of the Institute and later as president of Goshen College, saw many of his students engage in foreign—and home—mission work.

He recently paid the following tribute to John S. Coffman: "He had a fine combination of good physical appearance, aesthetic culture, intellectual ability and spiritual quality. I think that he was the greatest leader among all the American Mennonites and deserves to be better known by Mennonites in general."

Blessed Relief

By MRS. V. EVELYN STOLFUS TITERA

Three healthy little boys
A houseful of loud noise!
They use every muscle
To tumble, tug, tussle.

With sheet, mopstick and chairs
They "camp," kill snakes, hunt bears,
Shoot enemies — Bang! Bang!
Ride fire engines — Clang! Clang!

Blessed relief at end of day
At their small beds to hear them pray,
Tuck them in, warm, with kiss goodnight,
Shut the door, turn out the bright light.

Oh, how pleasant to end the "riot,"
After long hours to have it quiet!

The Agricultural Revolution of Our Day

By HARLEY J. STUCKY

THE present surge of accelerated activity on America's farms is so large in its scope and far-reaching in its consequences that it is spoken of as an agricultural revolution. The changes since World War II have taken a sudden and sharp swing upward, in the rate of mechanization, in the size of the farm, in specialization, fertilization, irrigation, use of hybrid seed, vertical integration, and other techniques to increase food production. "In the last twenty years," according to *Time* magazine, "farming has changed more radically than in the previous two centuries."[1] From 1938 through 1957, over-all farm productivity rose at an average annual rate of 4.7 per cent versus 2.2 per cent for the rest of the economy. Mechanization—farm tractors have tripled from 1938-1958 and since 1945 farmers have increased their number of newer work-saving machinery by twelve hundred per cent—mostly with machines that hadn't been invented by 1938.

The Farm of Today

Automation—farmers are now taking the big step from farm mechanization to automation in the animal industry. On a scale that surpasses the imagination of yesterday's farmer, today's farmer is copying the assembly line techniques of industry and with the aid of antibiotics, hormones, climate control, nutrition, plant and animal genetics, and balanced feeding ratios, he is everywhere increasing his production at unusual rates. I shall illustrate this point in a number of examples.

Farmer Warren North of Brookston, Iowa, was recently described by *Time* magazine as a symbol of push-button automation.[2] At choring time 400 Herefords and 500 Hampshire hogs wait row upon row to be fed. North feeds them by pushing buttons and pulling switches at his instrument panel in the barn. From one silo he drops corn, from another silage, from a third shelled corn, and from other sources he adds supplementary vitamins, mineral and hormone nutrients. "A snakelike auger . . . propelled the feed up a steep . . . incline and sent it tumbling out through a conduit that passed directly over 330 feet of feed troughs. At regular intervals trap doors automatically distributed the individual animal's feed. . . . Ten minutes later, farmer North was through with a job that would have taken five men half a day working with buckets and pitchforks. Once farmers were cautious and wondered whether fertilizers were a paying proposition; now they are convinced and use it abundantly.

Hybrids—the event which touched off the farm revolution was hybrid corn. It opened the eyes of farmers and others to the vast increase that could be made in farm production. Last year farmers seeded 90 per cent of their corn acreage with hybrid seed and got 3.4 billion bushels—750 million bushels more than they could have produced with regular corn. Today they have 200-bushel and 300-bushel per acre corn clubs. Corn became the hybridizer's delight; but the sorghum crops would not yield to the same formula, and it was not until a few years ago that hybrid sorghum seeds were available. Recently, hybridizers have discovered a formula which may be the key to hybridizing all crops and thus vastly increasing their yield, especially when fertilizers are added. By supplying water in the proper place, time, and quantity, men increase the crop yields and make the desert blossom.

Animals, too, are submitting to machine-like manipulations. The process began a few years ago with such simple things as electric lights and timers which confronted turkeys and chickens with longer days. The result of these practices coupled with better breeding and care has increased the yearly egg production per hen from 134 in 1940 to 200 in 1958. Milk production per cow, which averaged 4,622 pounds in 1940 has been increased to 6,006 pounds in 1956. Purdue University, in its climate control program for hogs and sheep, has found that they put on more pounds faster by regulating conditions. Sheep normally breed only once a year when autumn days begin to shorten. By changing the lighting indoors, Purdue can make sheep think it's autumn any time of the year and thus schedule lambs around the calendar. In 1948 Andrews of Purdue discovered that stilbestrol, a synthetic female sex hormone, would make cattle and sheep gain weight 15 per cent faster. Today, 80 per cent of the nation's beef cattle get stilbestrol, thus producing millions or perhaps billions of pounds more meat than they would otherwise get from the same feed.

Vertical Integration

Farmers are also toying with drastic innovations in the area of economic organization, often described for want of a better term as vertical integration. This form of organization has rapidly taken over the multi-million-dollar broiler industry, and is rapidly moving into the marketing and hatching of eggs, turkeys, dairying, and related products, and the feeding of cattle, sheep, and hogs.

Farmers are even pooling cows into units of 500 and 1000 with milkers operating around the clock, etc.

Perhaps the best illustration of vertical integration is Jesse Jewell, Inc., of Gainesville, Georgia, who operates the largest integrated chicken business in the world. He sends his chicks out to 270 contract farmers in a 55-mile radius. Jesse Jewell began his operation in 1936 when he took over the operation of a feed dealership. To sell feed, he found that he had to help his customers get the chickens to eat it; and to collect the feed bill, he had to help sell the chickens. One thing led to another, and so he bought incubators, built a feed mill, a processing plant, a pie plant that makes chicken pie, and by-products plants. As these came into being, he realized that there wasn't a river wide enough or a hole deep enough to take care of the refuse—so he bought a giant cooker to change heads, legs, and viscera into meat scraps for chicken feed.[3] Jewell processes over 50,000 chickens a day, a total of over 10 million a year.

Vertical integration sometimes also called "agribusiness" is in reality a new form of economic organization of agriculture and is being applied with thriving speed to our entire food and fibre economy. Pressure for this new form of integration comes from several sources:

1. One force comes from the two or three million small farmers whose income is low because they have not and perhaps cannot adequately adjust to technology. Vertical integration provides managerial ability, technical know-how, capital for equipment and feed and the poultry or livestock.

2. Another source of pressure comes from the operators who have efficient units and who are reasonably good managers, but who from time to time are caught in the "cost-price squeeze," and want some insurance against market fluctuations.

3. Retailers who seek a mass market to maintain volume, continuous supply, standardized quality, and low unit cost are integrating more and more of their activities with the processors through contract or even through direct ownership. Supermarkets, for example, which did nearly 50 per cent of the total grocery business in 1954, have integrated their operations from retail selling back into processing, and in some instances agricultural production. Their integration programs are in part a response to the need for a continuous supply of large quantities of products of uniform quality.

4. Processors, faced with changes in the requirements of retailers and wholesalers, use contracts with farmers or farm co-operatives to assure adequate and timely supplies of specified quality.

Where Is All This Leading?

What is the significance of the agricultural revolution 5, 10, 20 years hence? 1. The number of farmers, which has already declined 20 per cent from 1947 to 1954, will steadily drop as a result of further extension of mechanization and automation. Economists of the Department of Agriculture estimate that the three million one hundred thousand commercial farms of 1954 may well be reduced to two million by 1975.[4] 2. Unless we have strict marketing quotas we will have over-all agricultural overproduction for at least ten years. The result will be that farm prices will be generally unsatisfactory and the bargaining power of farmers generally weak. 3. The size of farms will continue to grow and farmers will need larger units to operate their mechanized units efficiently. "The average farm in the United States was 68 acres larger in 1954 than in 1940. And recent research shows that most farmers want to enlarge their farms still more." 4. The trend toward intensive farming with irrigation, fertilization, hybrids, and the practices of specialization and vertical integration will spread among farmers and with reference to more commodities. 5. Farmers will of necessity shift productions from crops which are in chronic over-supply to products which are in demand. Thousands of acres will be diverted from wheat and cotton to other crops, including vegetables. 6. The disparity between high- and low-income farmers will probably widen. "Already," according to the USDA, "there are two million seven hundred thousand non-commercial farmers as compared with two million, two hundred thousand commercial ones, and their average income in 1956 was $2,925 as compared with $5,415 for the commercial group." 7. The increased application of science and technology will result in greater agricultural efficiency and increased production per worker. In 1820 each U. S. farmer fed himself and two others, in 1940 himself and ten others. Today he is feeding twenty others, and by 1975 experts predict he will feed forty-two others.

Farming will be less and less a way of life and more and more a business, and as a business it will depend more and more on capital and less and less on labor. Whether we like it or not, agriculture is changing from an art and a craft to a science and a business. In summary we can say that this means that farmers will be pushed either by inward compulsion or outward necessity to farm wholeheartedly, either intensively with the use of fertilizers, irrigation, and practices of specialization, or extensively. Those who fail in this will, of course, migrate to the city or remain as itinerant farm or city workers.

The Pioneers of the Prairie

As Mennonites, we are caught in the treadmill of these events. Historically we have been farmers, as our roots are anchored to the soil, our heritage has been rural, and our character traits rural. It appears now that our communities are being undermined, that considerable numbers of our people are moving to the cities, that financial institutional support may be jeoparized, and that much of what we have called the 'Mennonite way of life' is being threatened by rapidly changing conditions.

Agricultural revolutions are not foreign to recent American Mennonite experience, for in the late nineteenth century the Mennonites participated in such an upheaval. In past days they have probably been more active participants than today. When they came from Russia, they were psychologically prepared to adventure and to work for the Lord, spiritually and economically; and hence they participated with vigor in the agricultural revolution of the late 1800's. In the period from 1870-1910 and later in Canada from 1925-1934, Midwestern Mennonites participated in the dramatic struggle of subduing the last great American frontier from the prairie provinces of Kansas and Oklahoma to Canada, where in breaking the prairie, they "plowed the dew under," and built their homes, churches, schools and communities. They were part of that valiant generation of men who from 1870 to 1900 incorporated 430 million acres into farms—more than all their predecessors from 1607 to 1870.

Can you imagine the transition that occurred in areas now settled by Mennonites? McPherson County was almost uninhabited in 1863, with buffalo and elk still ranging over its prairies at will. In 1877 it was pronounced by the secretary of the State Board of Agriculture as the best agricultural county in the state. In 1872 there were 1,819 acres of winter wheat; by 1881, 133,478 acres of wheat, practically all of it winter wheat.[5] In Harvey County the winter wheat acreage increased from 1,568 in 1874 to 49,748 in 1882. As Mennonites, we have participated in the great agricultural revolution brought about by the advent of the "steel plow"; we have broken the prairie and built our communities and contributed to the accelerated agricultural activity that brought about over-production.

With faith in God, supplemented with hard work, frugality, and persistence, our fathers built houses, barns, granaries, schools and churches, planted orchards and trees, seeded their fields to wheat, corn, oats, and barley, and raised livestock. One writer after observing how diligently they worked through the fall of 1874 concluded that "one season will show the effect of this persistent labor by these people on the lands where they have settled."[6] As a result their farms were noticed by others. One writer commented that "Their farms would be a remarkable sight in any country. . . . The sight of these fields and orchards, their trim buildings hedged in with mulberry, is like a glimpse of some new land of promise." Noble Prentis, who had visited the settlements in 1875 and again in 1882, declared that, "The most surprising thing about these places is the growth of trees. . . . Several acres around every house were set in hedges, orchards, lanes, and alleys of trees."[7]

In the interval from the early 1870's to World War II the Mennonites (G.C.'s [Old] Mennonites, Mennonite Brethren, Church of God in Christ, Amish and others) established and lived in thriving rural communities with agriculture serving as the economic base in the trans-Mississippi valley region and in the prairie provinces stretching from Texas to northern Saskatchewan. In general these communities were prosperous, as farm income, though modest, afforded a comfortable living; and so the people were content and happy.

The Agricultural Revolution and Mennonites

Before we can evaluate the impact of the agricultural revolution upon our rural communities, we must note its effect upon the individuals within them. These may be listed as follows: 1. The more prosperous, alert, and fortunate farmers have been sufficiently successful to continue their farm operations. 2. The "small" farmer, in nearly all fields: grain, livestock, dairying, or poultry, is being "squeezed" out. 3. This means that the family farm and farming as a way of life is on its way out to a considerable degree. 4. Many farmers have supplemented their farm income with city jobs and have thus become "part-time" farmers. At our Farm Study Conference, which was held in Buhler, April 21-22, 1958, various delegates from Moundridge, Buhler, Inman, Burrton, Pretty Prairie, Pawnee Rock, and other places, reported that from 20 to 90 per cent of their farmers were working in town. While the number was much smaller in the diversified grain and cattle producing region east of Newton, the instances, though less, were still significant. West of U. S. Highway 81 most Mennonites have sold their livestock and are working in town. Perhaps this was justified in periods of extreme drought. But how can we be sure that what began as a temporary expedient won't become a permanent thing? 5. Farmers and their families are migrating to the city in an unprecedented rate. The lure of the city often begins with the pressure for supplementary income, which in time becomes a full-time job and reduces the farmer to a part-time farmer. In some instances, the need for cash and for a steady income looms so large that the job will become the major center of activity. Hence, some will move to town, while others will continue to live out in the country, but living off the city, theorizing that the country is a more desirable place to live. Often these people move to town when their children grow up! They follow them rather than precede them in their movements. On a nationwide scale there has been a twenty per cent decrease in the number of farmers from 1947 to 1954 or a decrease of approximately three per cent a year in the actual number of farmers. 6. The farmers' children often migrate to the city, even though the parents remain on the farm. Mr. and Mrs. "X" might operate a profitable and successful farm, but will they have enough land, equipment and cattle to launch their children on efficient farm units? Probably not, and so the children with the possible exception of one or two migrate to the city.

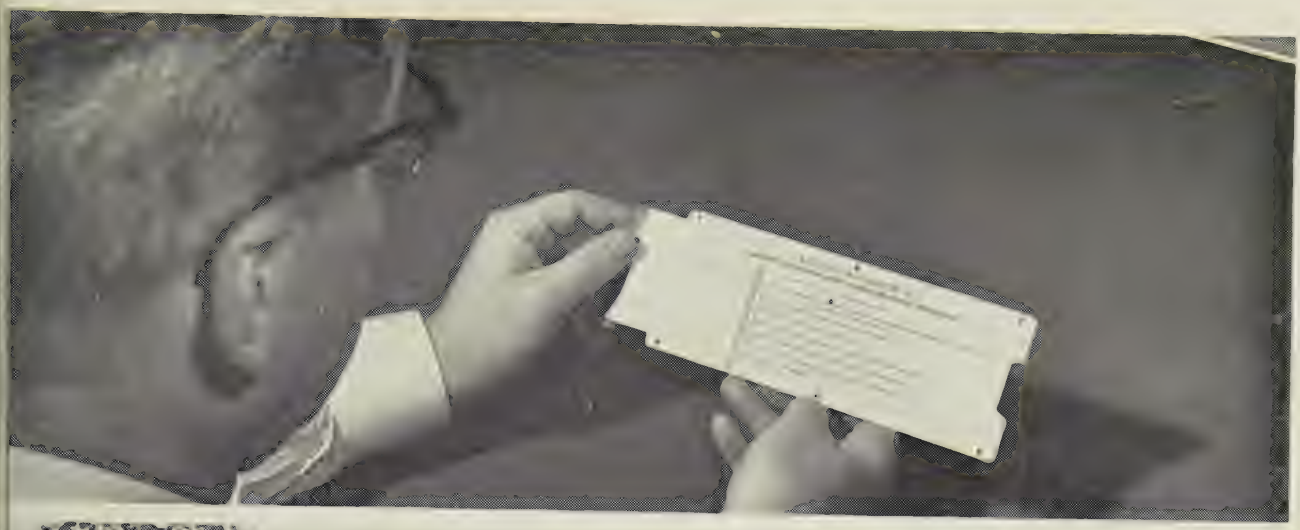
Our farms are limited and we must find an outlet for the excess population either through the acquisition of more land or through other avenues such as business.

(Illustrations following page, text, page 137)

Signs of Agricultural Revolution.

With the advent of scientific farming, the slide rule (opposite page, top) takes its place with the plow. The slide rule is an aid to stubble mulching to determine the amount of stubble left on surface of soil. The air-blast sprayer (opposite, center) provides for control of row-crop diseases. Pie-shaped lots on this dairy (opposite, below) enable one man to handle more cows faster and easier. (Top) This row crop sprayer-duster is used to control green peach aphids that attack the underside of leaves of potato plants. (Below) A corn combine working in an Illinois corn field.

Photography on these two pages, United States Department of Agriculture.



The Church of God in Christ, Mennonite

By HARRY D. WENGER

1959 marks the one hundredth year since the Church of God in Christ, Mennonite was organized. This movement, which began openly in 1858 in Wayne County, Ohio, by separate meetings, was the result of a reformation in which John Holdeman, with much conviction and assurance, believed he was called of the Lord to take his stand and hold forth by word and example the faith of the Mennonite and Anabaptist fathers of the past. Holdeman and others with him believed the Mennonite church was in great need of true spiritual reformation. This conviction was received due to the great lack of spiritual life in the brotherhood, laxity of discipline, and the neglect of a number of doctrines.

Thus the small group of men and women of strong like convictions endeavored to build a church after the mind of Christ on the pattern of the original, in the light of the Scriptures and the interpretation of the Bible as taught and practiced by Menno Simons and others, and as they were directed and strengthened by the Holy Spirit. With this conviction and vision burning in their hearts, they zealously proceeded to labor as opportunity offered within the leading of the Spirit.

The first few years, however, as should be, were times of testing, of learning the mind of God, of purification, and of confirmation of this movement. During this they were being prepared for the outreach and growth that was to follow.

Holdeman was a prolific writer (*Mirror of Truth* his main work), an able speaker, and possessed a gift to organize and establish. He with other ministers of the church, traveled much in answer to calls and opportunities to witness convincing others of the truth as they believed their recovered Anabaptist vision quickened by the Holy Spirit dictated.

As could be expected by such a position and endeavor, discontented Mennonites first of all became interested. This was particularly true of those who immigrated from Russia in the 1870's to the United States and Canada. Among these people a number of congregations sprang up in Kansas and Manitoba during those years. Following this, congregations were established in other states and provinces of Canada, comprised of people with differing backgrounds.

While at this writing there is still much room for greater progress, there is reason to be truly grateful to the Lord who has prospered his cause through this church as a channel. Now for a few statistics of the present—54 organized congregations (including ten in mission fields) in 22 states and provinces in the United States and Canada and Mexico; 24 missions (including the ten above); 88 assigned missionaries (1.4 missionaries per 100 members); 6,300 members (a 50% gain in the last twelve years); 207 ordained ministers and deacons. Over a dozen general boards and committees (not mentioning the many district and local) are responsible for endeavors such as: general conference; missions (administering missions and promoting evangelism through a number of channels—a few are preaching and teaching in Sunday schools, elementary schools, serving in health centers, tent campaigns, disaster aid, etc.); Christian public service (administering alternative and voluntary service programs, relief and other services at home and abroad; publications (including the Free Tract and Bible Society, doing international literature work although yet on a small scale); colonization; charitable institutions; aid plan for members suffering loss by elements of fate; etc.

As we recall the past in which the hand of God is still more clearly discernible, we think of the revival and evangelistic spirit prevailing from the beginning. In 1881 among the Russian *Kleine Gemeinde* Mennonites and their children near Steinbach, Manitoba, 125 either previously or at that time received the new birth experience and were then added to the church in one great event. Three years earlier among another group of the Russian Polish Mennonites near Moundridge, Kansas, seventy likewise had clear experiences from the Lord, thus the Lone Tree congregation was established which now has a membership of six hundred.

Many successful revivals were experienced since those days and up to the present in which the Holy Spirit graciously refilled the brotherhood of the different congregations upon a renewed consecration to Christ and the church, and then followed the powerful convictions that took hold of the children and others round about, to the extent that often there were ingatherings of thirty to fifty souls. In a few instances one hundred or so, and on one occasion in Western Kansas in 1930, one hundred and fifty were converted and baptized in a period of eight weeks. These experiences among others, as well as those involving lesser numbers, brought joy and courage to the church.

In the midst of blessings and growth there are always accompanying struggles and clouds that at times darken

he horizon from which we should extract valuable lessons for the future. These testing experiences brought much concern and yielded many prayers and heart searchings, whether the issue at stake was among the ministry or at times disturbances due to matters of faith, or practice, or some adjustments among the laity. For a conservative people the past hundred years have demanded many adjustments in the face of changing and new circumstances and the many new inventions. While the great majority of the church have always felt they should follow rather slowly and cautiously the adoption of new things, particularly such outstanding inventions which have wrought a great impact upon society (such as the auto), there were some who would have applied restrictions more firmly, and others who would have advanced more rapidly. But in these things also the church learned submission to each other and above all to Christ and his grand purposes. However, when it came to the radio and television, as well as some other things, the church has banned these with good success to the present. It feels that anything very difficult to control, especially as is the case with radio and television in which the source of operations is mostly corrupt and worldly, cannot be used to build and retain an abiding, "spiritually minded," doctrinally-sound church of God.

The future is looked upon with great possibilities, upon certain conditions, for growth and service to Christ and the world. On the other hand, the future is viewed with much deep concern and burdened hearts (some with anxiety) as a sharp look is taken at trends all about us and as we feel the tug at our own lives and attacks upon the church.

We truly believe there is only one answer to future success as perils of the end-time increase—boldly but humbly keep "the faith once delivered" in hearts and lives dedicated to God's will and filled and motivated by the love of God, endeavoring to keep in balance both the positive and the negative principles of the Gospel; this and more all by the grace of God. Let this be our battle line in faith. Without this we shall suffer great defeat regardless of large and numerous activities. With this we can in faith face the future assured of victory. Let us pray that the lessons learned during the past one hundred years shall serve to a more blessed continuation and to the salvation of many souls. To God be the glory.

John Holdeman, Founder of the Church of God in Christ, Mennonite

Portrait of a Prophet

By INEZ UNRUH

WHAT does it take to be a prophet? What manner of man is he? How does he look, speak, walk and act? What do his beliefs do to his family? Admittedly these things have nothing to do with a man's message, if that man's message be of God, but are they not the canvas on which the portrait is painted? Very well, then let us repeat the statistics. Born in 1832, on January 31, to Amos and Nancy (Yoder) Holdeman. Married in June, 1852, to Elizabeth Ritter. Died on March 10, 1900, of intestinal obstruction. Name: John Holdeman. Does this tell aught of the man? No. It tells nothing and less than nothing. It is history, not biography—nevertheless, we must use some statistics. We must reconstruct the canvas.

He was born and he grew to manhood and he married. His wife loved him. She must have loved him and believed in him, for she followed him wherever he went. For him she left her family, her home, her church, everything she held dear. She bore him six children, and buried three of them before they were grown. She reared the other three, often in loneliness, for it has been estimated that her husband spent fully twelve years away from home while the children were growing up. He often stayed away from home for months at a time on his preaching tours, for he was a man with a mission.

Why did he feel compelled to go? God had called him, he said, directly and in no uncertain terms. He was to re-establish the true church of God. He was to purge all worldliness from God's children and lead them back to the true light. These were his instructions. "And," he said, "I am so positive that they are of God that I hope I never shall doubt them." There is no evidence that he ever did.

This call led him to separate from his church when he was twenty-seven years old. He began to preach and to baptize. Before long he had established a small church in Wayne County, Ohio, where he lived. Of these early years little is known of his personal life beyond the fact that he prospered and became well-to-do. Not from preaching, however, for one of the strongest tenets of the new, (or shall we say old?) faith is that of an unsalaried ministry. He made his money farming, (and in this he was traditional, for God has often called his prophets from among the farmers and shepherds) even though he spent approximately half his time on his missionary journeys. His travels took him far and wide, from Pennsylvania to Manitoba, Canada, to Colorado, and his church grew slowly but steadily.

In 1882 he sold his farm and moved to Missouri together with his family and most of the members of his

church. It is here that we begin to see the man outside of his mission, for his son was already married and lived on the same section of land. His granddaughter recalls him clearly. "He was a gentle, friendly man," she said, "and I never saw him idle. He smiled often and talked freely, but he never joked, or laughed aloud." He was a prolific writer. Her most vivid memory of him was seeing him perched on a stool before his tall, drop-leaf desk—a desk that was made of maple, hand-doweled and pigeon-holed—part of his wife's dowry. He would sit there and write, and his waist-long, sandy-brown beard would brush his paper as he wrote until he would remember to tuck it into a special pocket sewed onto the front of his homemade, shoulder-buttoned, black calico shirt. His hair was comparatively long and hung to the nape of his neck. He parted it in the center and brushed it back of his ears. Not a very tall man, he was of stocky build, and one of his peculiarities was that he always doubled his legs up on the rungs of whatever chair he was sitting on instead of placing them on the floor. So he would sit, hour after hour, writing, writing, writing, until his brain rebelled and he went out to dig in the soil.

If he had not been a preacher, he would probably have been a horticulturist. He had his idea of what a potato should be like to bake. It must be relatively smooth and about the size of a turkey egg. He crossbred his own plants until he did produce a potato that was very like his ideal. This potato he names the "Acme" and put on the market as a seed potato. It was popular for many years, although no trace remains of it now. Even in this interesting sideline, however, he did not completely forget himself. When his five acres of potatoes were burning in the heat, he did not so much as allow himself to wish for rain. "God knows what is best," said he, "He will send me what I need." He did something else that fascinated his granddaughter. He had a crabapple tree in his back yard, and on this tree he grafted seven varieties of apples. Was he thinking then, perhaps, that this was a symbol of the unity of different peoples in Christ? Maybe he was, for he always went back to his writing.

He wrote, and he published. When he published his statement of faith—his *Spiegel der Wahrheit* or *Mirror of Truth,* he was so confident of its success that he ordered several thousand copies. They did not sell, and he lost his farm and all he owned paying the printer's bill.

Destitute and in his old age, what could he do? The church he had founded came to his rescue. The congregation of the Church of God in Christ, Mennonite, at Lone Tree township, McPherson County, Kansas, bought a farm of forty acres and offered him the opportunity to come and live in the community. He accepted, and from the people who were young marrieds then, old patriarchs now, we get the final picture of the man.

Here he lived until he died, a space of only two years. He farmed his forty acres and he kept chickens. He still visited his churches, although he did perhaps confine his travels more to those in the surrounding communities. Any winter day you might see him driving along the country roads in his topless buggy, dressed in a hooded, fur overcoat with his beard safely tucked in out of the wind. His horse (a rather sorry horse) he drove with only one line, geeing and hawing for right and left. Sorry as it was, the horse was never neglected. The man always fed the horse himself, and picked off all the smutty grains and shriveled kernels before he threw the ears into the feed bin.

Everyone who knew him spoke of his friendliness. "Himmelan geht unsere Bahn," (Our road leads to heaven) he would answer when he was asked how he fared. He never doubted the fact at all. When he was in his last illness—an intestinal disorder that hinted of an obstruction—he was told, "Du musst sterben" (You are dying). "Wenn es Gottes Wille ist," he answered, "Gewissensbisse habe ich keine." (If God wills. I have nothing on my conscience.) And so he died and was buried.

What is the final evaluation? Was he a prophet? Was he called of God? The church he started now numbers over six thousand members and is scattered throughout the United States, Canada, and Mexico. The record stands. The evaluation belongs to God.

MENNONITE EDUCATIONAL TOUR

You, the readers of *Mennonite Life* have had many an opportunity to take an imaginary journey through various countries, unique communities and different ages of significance to Mennonites. Often you will have wished you could see those places and have their meaning explained to you on the spot. This is what the Mennonite Educational Tour does. In 1959 Menno Travel Service and the director of the tour, Dr. Cornelius Krahn, worked out and realized such a plan. Because of popular demand, the present plans are to continue this venture. The next tour will take place during the summer of 1960. The following countries will be visited: France, Switzerland, Austria, Germany, The Netherlands, Denmark, Norway, Sweden, England. Inquiries should be sent to:

Dr. Cornelius Krahn
Mennonite Educational Tour
North Newton, Kansas

Education for Responsibility

By JOHN D. UNRUH, JR.

WE ARE NOT college students for ever. College is merely another stop in this continuous process of life, but an important stop, one which helps us to face the future responsibly. My concern this morning deals with our preparation for these tremendous future responsibilities. The first deals with civic responsibilities.

The Challenge of Our Day

In his inaugural address President Eisenhower said, "Science seems ready to confer upon us, as its final gift, the power to erase human life from this planet." Scientists and technicians have been industriously at work in the past century and have made life easier, safer and longer for us. But they have also given us some tremendous weapons of destruction which we must learn to cope with in this time of crisis. October 4, 1957, the date of the launching of Russia's first Sputnik, turned the educational world topsy-turvy. Americans saw that they were lagging in the production of top scientists—too many talented youngsters were content to squander their abilities in "sluff courses." Immediately science became our god, and everyone jumped on the bandwagon —holding fallaciously to the theory that science would be the savior of mankind. It was wonderful to have so many people pursuing their ultimate vocational goals in some phase of science.

However, many educators and alert citizens are beginning to question whether this new educational philosophy is sound. The most important aspect of life remains that of getting along peacefully with your fellow men. And the more powerful a nation becomes, the harder it is to turn the other cheek. Albert Einstein had this to say, "Concern for man himself and his fate must always form the chief interest of all technical endeavors. Never forget this in the midst of your diagrams and equations." But not only to natural and physical scientists do I make this plea for a revitalized interest in social science—I think that every one of us is lax not only in our willingness to help solve these paramount problems, but first of all in our awareness of the problems themselves.

Wilbur Schramm in his book, *Responsibility in Mass Communication,* notes that the average American spends one-third of his waking hours in contact with some form of mass communication media, be it the newspapers, magazines, books, radio, TV, or movies, and that we spend it wastefully. We do not know how to read, listen or see; we do not know what to read, listen to, or watch; and we do not know how to interpret what we read, hear and see. As a part of a project in Social Science Seminar this past year, one of my classmates asked high school students simple questions of what was going on in the world today—such as who is DeGaulle, what is the Berlin crisis, etc., and found a deplorable lack of knowledge. This is not excusable in high school students, but among college students it is tragic. How many of us read the newspapers daily, and I mean the front page and the editorials, not only the sports section, comics section and Ann Landers? How many of us subscribe to or read the library copies of the weekly news magazines; how many books do we read on our own; what type of radio programs do we listen to; what type of TV programs comprise our viewing schedule? In a few short years you and I will have concluded our pedagogical education—but this cannot mean that we should quit studying and learning. Actually, college should only serve as a springboard to a lifetime of study and reading—a pursuit of knowledge. In a very few years you and I are going to receive the keys to civic responsibility, we are going to help elect political representatives, we are going to make decisions in our towns and cities, in our businesses, professions, on our farms. How can we live a civically responsible life if we do not even know what is going on around us? For instance, here are a few of the problems we are going to have to wrestle with as a nation, and hence as individuals also.

A Ford Foundation team has warned India that by 1966 the birth rate will have so stripped food production that literally millions may starve to death in a crisis that no conceivable program of imports or rations can meet. This would certainly lead to revolution. And India is by no means the only country facing starvation. We in America have more food than we know what to do with, but we have yet to discover a way to share it for the good of mankind.

What Is Our Responsibility?

In economics we are facing a major crisis in regard to foreign competition. A Peoria house builder, for example, can buy a keg of Belgian nails for a dollar less than from a local mill, even after shouldering shipping and insurance costs and paying the U. S. tariff. Five years ago U. S. auto exports were five times the imports, today imports are nearly four times our exports. These are only two examples of a growing trend. For as long as we can remember the U. S. has dominated world trade

by virtue of our new plants, techniques, and lack of competition. But no longer. Comparable goods are being produced throughout the world and fighting U. S.-made goods tooth and nail for every sale. A high tariff is far from the solution—better public relations would help a great deal.

Of course our severest crisis is co-existence. As a sobering reminder of the way many would solve our foreign relations problems, let me read you this "Ceremonial Hymn to NATO" which was recently distributed to British schoolchildren with the suggestion that they sing it at prayers—

May God who rules o'er earth and sky,
Cleanse our fair world from fear,
Let freedom's banner rise on high
And violence disappear.

Build up the power of right,
Bid all the free unite,
Let NATO grow in might
And put all its foes to flight.

There is not nearly enough time to go into the many fallacies of this philosophy; but these are just a few examples of what you and I, as the leaders of tomorrow, are going to have to cope with. We must remember that the very fact we have a college education is going to put us in more responsible positions.

My plea to you this morning, then, is that we must all be concerned and effective social scientists—no matter what else we may do—we must become aware of the problems and crises and contribute our help to solving them.

But this is only one phase of our future responsibility. Even more important we are also going to be called upon to be leaders in our churches and by virtue of our faith, which must consequently lead us to action, we will be called upon to witness to our evil society.

Here I would like to lay before you one of my concerns—the concern is that of being conformed to society.

Recently one of my fellow students came up to me and asked me some very sobering questions. This individual, though not a pacifist, said that he admired those young people who fulfilled their service obligations through Pax and Voluntary Service programs. His observation that many of us are only pacifists when Uncle Sam calls was very disturbing. Our actions on and off campus are so unbecoming to professing Christians that he wonders how we can conscientiously call ourselves that.

You will have to agree that such an observation by one of our fellow students should set us all to reflecting on our behavior. I fear that we all too often operate on the "out of sight-out of mind" theory. Most of us are out of our home communities and feel we are on our own and can really live it up and do what everyone is doing, for what difference does it make? However, the comment of my friend shows that it does make a difference. We are continually witnessing to our fellow students and to mankind by our actions—either positively or negatively, and I fear it is too often negatively.

The Price of Discipleship

As young people I fear we are in grave danger of losing our priceless Mennonite heritage. We are too concerned with the world and the reigning philosophy among us is this—"Can I do this and still be a good Christian?" The tragedy is that we always seem to answer yes. Our pastor gave an inspiring sermon several Sundays ago on the taking of a stand, urging us as young people to think the various confronting issues through, to take a stand and not attempt to please everyone and carry water on both our shoulders, but to live up to, and be true to, our convictions.

Senator John F. Kennedy has written a book entitled *Profiles in Courage,* in which he relates instances where political leaders took a stand for what they themselves believed was right, even though it ruined them politically. He mentions John Quincy Adams deserting his party to endorse Jefferson's embargo saying, "The magistrate is the servant not of his own desires, not even of the people, but of his God." He mentions the seven courageous Republican senators who went to their political death by voting to acquit President Andrew Johnson. They voted as they believed, not as their party dictated. He mentions Senator Robert A. Taft, who lost his chance for the 1948 Republican presidential nomination by speaking out against the Nüremberg war trials when the country was for them.

We need not search the political arena for courageous stands. Our Mennonite forefathers underwent interrogation and torture and death, and did not renounce their beliefs. They were so well respected in Russia when they decided to migrate to America that the Russian government was loathe to see them go. They were so well known for their honesty and industriousness, for their exemplary lives, that American land agents begged them to settle on their lands. Are we leading the kind of lives that command this kind of respect today?

The French philosopher Voltaire held that, generally speaking, mankind falls into two broad classes, one large and the other small—those who make history and those who are made by it—those who are creators of fact and those who are creatures of circumstances—those who take their color from their environment and those who put color into their environment. The question is simply this—is the society in which we live molding us more than we are molding society? Are we so tied to our secular, technocratic society that we are unwilling to pay the price of real discipleship? Are we, with Peter, warming ourselves by the fire of social acceptance?

The Responsible Student

Now do not get the idea that we must retreat to isolated, closed communities. This would be tragic. I

rmly believe that we have something for this world in s state of tension, something that we can ill afford not o give the world. We must participate in society, but t must be participation with conviction. Each of us, in he days ahead, as we move into our positions of responsiility in the church and the world must give the ultimate nswer. Our parents and friends are hoping and praying hat we will raise the banner of discipleship high and ake our position with the long line of martyrs who have eld the torch of a clear-cut witness against evil in ociety.

This is what is really important—no one can make this ecision for us, no one can carry our banner for us. It is ur own personal, individual decision. Each of us must o some serious meditation and decide that we must start rawing the line on some of the things we do. Like the lthy, unchristian language we throw about the dormories, classrooms and playing fields with such reckless bandon; like the willingness we have to cheat on examnations, or take somebody's books or personal belongngs; like the apathetic resistance we seem to offer to moking, drinking, dancing and other questionable activies which are so lucidly promoted by the society in hich we live. We should remember that just because thers may be doing it, does not make that activity right. Ve must remember Paul's advice—"Be not conformed o this world but be ye transformed by the renewing of our mind."

The College

As students we expect, however, that the colleges we re attending provide an atmosphere that will bring out he best in us. By and large I feel that our Mennonite olleges are doing this, but since it seems to be in the ogue to criticize, perhaps I might not be too far out of ne if I would express some of my special concerns out our College, even at the risk of being termed a nformist! Perhaps what has bothered me has not othered you, and probably some of the activities and vents which may be troubling some of you have not oubled me. Nevertheless, I would like to cite some ecial areas in which I would like to see some serious inking and meditation, which I hope will lead to action.

In the first place, I would like to take you back in story to ancient Greece, the period of the city-state, of hich Athens and Sparta were the two leading examples. ecause of geographical conditions, these city-states had own up as isolated outposts, aiming at self-sufficiency. oo often I think this may happen at our Christian olleges, and I see no geographical reason why this need e—the different departments at loggerheads over one ing or another, failing to strive together for one mmon goal.

I think it is wonderful that some college departments e seeking to raise their standards and keep up with e atomic age in which we live. Perhaps this will serve accentuate other departmental revisions which have ng been needed.

In the second place, I would like to mention something about classes. One of the reasons I attended Christian colleges was for the special Christian emphasis they give, the correlation of Christianity to the subject matter and to life itself. Yet in many of our classrooms Christian principles are rarely brought out and if so, often apologetically. We seem to shy away from the very thing we claim to perform as colleges. Prayer is used very effectively in some classrooms—might it not serve a useful purpose in more?

In the third place, I would like to say something about athletics. Now there are not many of you that are as interested in athletics as I am, but I do not feel that athletics, by themselves, are the most important thing on a college campus. This, after all, is not a sports factory; it is an educational institution. While it is wonderful to have a winning team of championship calibre, if colleges can only secure that team by allowing the breaking of training rules, if colleges can only secure it by keeping somebody scholastically eligible even though the college must abandon its educational code to do it, and give a passing grade to someone who did not do the required work; then I would rather see that college lose. Athletics must never get to the point where it will force people to sidetrack their beliefs. I was thrilled to notice that last summer Brigham Young University, a Mormon school, though having won a berth in the college world series of baseball, refused to participate because the schedule called for playing on Sunday. Would we be willing to take such a stand? While you may call it trite and scoff at it, I believe that Grantland Rice coined a meaningful phrase when he said, "When the Great Scorer up on high comes to mark against your name, he will mark not whether you won or lost, but how you played the game." I also feel that participants in other departments should be required to abide by the same rules. A double standard cannot prevail.

The Constituency

And lastly I would like to mention something about the relationship of a college to its constituency. Our church-related private schools are not tax supported and must indeed pinch pennies to make ends meet. They certainly welcome the liberal giving of the constituency. The problem is this: how do we gain the true respect and support of friends—by proclaiming one thing and doing the opposite—or by being consistent with our expressed aims and letting the chips fall where they may? Allowing standards to be flouted merely because we may antagonize someone or get less money or one less student will not, in the long run, win us the respect as a school we strive for. What is our ultimate goal, quantity, or quality?

These briefly, are some of the issues I have wondered about. I wonder why we are critical—is it merely to be antagonistic or is it to be constructive? In no manner can we place the blame for everything

on a school. This is where we fit into the picture—where we tie in with what I have been trying to say. Our society, technocratic though it may be, still has not come to the place, and it never can, where we come to college, step on an assembly line and roll right on through, getting ideas and facts poured into our craniums via funnels and test tubes through no effort of our own. In a large part we ourselves are responsible for what happens to us in our Christian colleges. We decide whether we follow the crowd or stand for what we believe. We gain only as much as we are willing to give.

I am wondering whether we are giving enough. If we remember nothing else of what we have talked about this morning, I hope we do this one thing. Let us ask ourselves whether we are preparing for our future responsibilities, whether we will be ready to meet the tremendous challenges of the coming years, years which, as we have seen, will demand educated and dedicated leaders and citizens who are based on a solid foundation. In 1 Corinthians 3:11 we are offered a foundation—"Other foundation can no man lay, than that is laid, which is Jesus Christ."

Many years ago I read a little story which I would like to share with you in closing, which I think can mean something to each one of us.

Two brothers grew up together. One worked hard, and was quite successful. For the other, a contractor, life seemed to be a series of struggles and things did not go so well, and he became sour and cynical. One day his successful brother came to him and said—"My family and I are going on a vacation, and I want you to build us a new house while we are gone so that when we return it will be finished and you can give us the key and we can move right in." And he gave him the specifications and said, "Cost is no item, use nothing but the best in materials and labor."

He left. His brother built the house but he detected a chance to make some easy money. He cut corners, and he knew how—he used inferior grade lumber, as much sand in his cement mixture as was possible, inferior wiring and plumbing. The foundation and the interior structure were very weak and would not stand long, but the outside looked very fine. His brother soon returned and came for the key, which he received. Then he said this. "My brother, times have treated us differently, take this key, the house is yours. That is why I told you to use nothing but the best of everything."

Father time marches on—slowly, methodically, relentlessly. One morning, very soon, we are going to awaken and find in our hands the keys to the future, the keys to our responsibilities. How will we have prepared for them, *will we be ready?*

Occupation: Housewife

Gardening

By RUTH BAUGHMAN UNRAU

I AM not blessed with what gardeners call a green thumb. I should add that along with being inexperienced I am not quite interested. This is what resulted from my horticultural endeavors last summer:

My one houseplant, a geranium, died, either from lack of water or too much. The onions rotted, the peas dried up, the carrots were wormy. The beans were loaded with leaves but no beans. The tomatoes would have had a bumper crop if the frost had held off until Christmas. The parsley, asters, and snapdragons didn't come up. The corn and potatoes didn't come up either, and I doubt if they would have even had they been planted.

But there is one thing we can raise. My brother in Albuquerque gave us seeds from a plant we admired. We planted them in front of our house and every one of them came up. The rain washed some of them down into our unseeded lawn, so we carefully dug them up and put them back in place. They flourished and gave us much pleasure by just growing. Truly they were beautifully made.

When the plants were a foot high, they began to resemble a weed that I remembered well from the farm. I almost pulled them out.

I asked my folks, "Is there a flower that looks like milkweed, but isn't?"

"Yes, snow-on-the-mountain."

So I knew I had flowers, not weeds, and left them to grow, multiply, and bloom. Many people enjoyed our flowers and complimented us on their fine showing.

One day my neighbor and I were driving near Goessel. "Isn't that stuff out there in the field like your snow-on-the-mountain?" she noted.

We got out to look, and we discovered that the fields were full of my flowers. Or was my front yard full of hybrid weeds?

My husband says, "I guess we won't plant them next year," but I don't see why not. Anyway, I saved some seed.

More about Habaner Pottery

By ROBERT FRIEDMANN

THE October, 1958, issue of *Mennonite Life,* contained a report on the remarkable artistic achievements of the Moravian and Slovakian Hutterites, locally known as Habaner. Their ceramic masterpieces, called Habaner wares, are rightly considered worthy museum pieces which can even be admired in this country. (Brooklyn Museum, New York, and Art Institute of Chicago.) It thus appears worthwhile to study the background and other details of this unusual production somewhat further, and report also about recent literature which might shed new light in this neglected and remote area.

The origin of this craft in Moravia is still an enigma even though all indications point to Italy; no document reveals the ties between Italy and Moravia. All that can definitely be stated is the fact that around 1593-95 such Majolica (or Fayence) pieces suddenly appear in Moravia as products of the Anabaptists, showing from the beginning a remarkably high level of technical and artistic perfection. They represent distinctly the traditional Renaissance style of Italy both in shape and decoration. Workshops existed all over Southern Moravia and adjacent Slovakia at numerous Bruderhofs (a total of about forty such shops), producing the new type of Majolica potteries, characterized by the use of finely sifted clay, the pure white glazing, and the four base colors of Italian Majolica wares. The lords in castles and manor houses were only too eager to buy such fine pieces of table wares (plates, jugs, pitchers, etc.), and there was scarcely any manorial inventory in Moravia and Hungary without such Habaner wares. To be sure the Brethren produced them in the main for cash and not for their own use, and therefore allowed a certain amount of refined artistic sophistication not usually appreciated at lower social strata.

But soon important changes came to pass: in 1622 all Anabaptists were expelled from Moravia, and from then on production was restricted to a few Slovakian and Hungarian places. Furthermore, competition was felt by the new Swiss (Winterthur) and Dutch (Delft) wares of a different design and coloring, which in due time also changed the pattern of Habaner production. Towards the end of the seventeeth century the remaining Moravian Hutterites went through a period of internal crisis and disintegration, and by 1685 their traditional way of communal living (both in consumption and production) was abandoned, at least in part. What formerly had been community workshops now passed into private hands, beginning a period of individual workshops of "Habaner"-masters, in German also called *Krügelmacher.* Some of them even severed their connection with the brotherhood altogether while others remained faithful and continued the old ways until the late eighteenth century.

It is only natural that this brought many changes along: these independent masters had to adjust themselves more and more to their environment, Slovakian and Magyar, and we notice that quite a few even gave up their German tongue in favor of the local dialect. They also lost most of their noble customers who now (in the 18th century) preferred the new bone china wares. Thus we see the Habaner potteries also changing noticeably trying to please the new peasant customers and their taste so different from the nobles. The sophisticated style of the 1600's gave way to a style more adequate to Czech, Slovakian and Magyar folk tradition. In this form Habaner wares continued to be produced up to the 1830's and later, by now lacking, of course, all the remarkable graces of the beginning.

This brief resume was in part stimulated by a recent book which certainly deserves our attention and interest. It is entitled, *Painting on Folk Ceramics,* written by the Czech folklorist Josef Vydra and the curator of the Folklore Section of the Moravian Museum in Brünn (Brno), Ludvik Kunz, (Artia Press, Prague, 1956, 78 pages text and 156 plates [partly in color], large folio size). The English edition was translated by Roberta Finlayson Samsour and published by Spring Books, London. The German edition has the title *Malerei auf Folksmajolika, Von der Wiedertäuferkeramik zur Volkskunst* (1685-1925).

It is a remarkable publication indeed, and in some ways exhaustive. The two authors, experts in the field of folklore, studied the numerous collections of folk-ceramics in Czecho-Slovakia (a total of nearly 15,000 items) and compared these Czech products with their forerunners, the Anabaptist Habaner wares. The subtitle of the German edition "From Anabaptist Ceramics to Folkart" indicates the very idea which this book tried to convey; it does not intend to investigate the story of the Anabaptist ceramic production as such but wants only to pursue the development of Czech and Slovakian folkart from 1685-1925, the date 1685 being, of course, the year when Hutterites gave up their communal organization. Thus it considers the Habaner story only as a background, indispensable though it is.

The authors readily admit that Czechoslovakian art of pottery-making begins with the high art of Habaner

(Left) Haban plate in Renaissance style, 1654. (Top) Haban plate showing Swiss influence, 1660, and (below) showing Dutch influence, 18th century.

Fayence or Majolica, in fact it was these Habaner who first introduced the Majolica technique into Moravia. They also established a special style for these wares. The authors analyze this Habaner style in some detail, distinguishing in it three clear phases: the Italian Renaissance style, the Dutch naturalistic ornamentics and the Swiss preference for heraldic signs as decoration. While Renaissance decoration used mainly plant patterns such as tulips, acanthus, grape and grape-vine motives; the 17th century also introduced stylized animals (birds, deer, fox, etc.) in a decorative way in opposition to the earlier Anabaptist principle of austerity.

It is regrettable that among the 156 halftone and color plates of the book only nine plates are devoted to Habaner wares (1654, 1686, 1713, 1745 and later), and even these pieces are by no means the first representatives of this art. (Illustrations in the October, 1958, issue of *Mennonite Life* are by far more appealing.) Thus, the book does not add too much factually to our understanding of the Anabaptist origins of this art, and yet it is also good to learn the new folkloristic aspect, all the more as literature on that subject outside Czechoslovakia is wellnigh non-existent.

For this reason we also welcome the fine bibliography at the end of the text section of the book listing about one hundred entries in the Czech and German language, omitting, however, altogther the literature in Magyar language. The book was published in 1956; may I therefore be permitted to add a few more items of remote studies in this field of recent origin as they became known to me, in order to aid research in this worthwhile field:

Krisztinkovich, Bela, "Beiträge zur Frage der Habaner Keramik," in *Mitteilugsblatt der Keramikfreunde der Schweiz,* Nr. 40, October, 1957 (illustrated); Krisztinkovich, Bela and Maria, "L'arte ungharese [sic.] della maiolica detta habana," *Faenza, Bolletino del Museo Internazionale delle Ceramiche in Faenza* (Italy), XLIV, 1958, 58-63, with 13 illustrations; Dedic, Paul, "Habaner Fayencen in Steyrischen Adeslhaushalten," in *Blätter für Heimatskunde*, Graz (Styria), XXIV, 1950.

My Contact with Thomas Mann

By FRANK T. KAUFFMAN

WE, the living, have seen a man who will live as long as men love life—the trans-Atlantic writer, Thomas Mann. As one who met him ice to face, who had correspondence with him, and to hom he expressed kindness in his words and wishes, I ish to share some bits of wisdom that may be of value.

It would have been indeed a challenge to the magazine-ewspaper world had these means of communication pon which we depend in so many ways interpreted vents of the quarter century past at the level of Mann d with his words rather than with the spectacular style the stage. Perhaps events now recorded by the moving nger might have been different.

As World War II approached, I received the follow-g letter from the great writer, the original of which is w in the library of Harvard University:

16th October, 1940
Princeton, New Jersey

r. Frank Truman Kauffman
06 East John Street
hampaign, Illinois

ear Mr. Kauffman:

As you are a graduate student at the University of linois and of Mennonite stock, I wish that I were not over-charged with work and could write to you fully the subject of the Amish and Mennonite groups in e United States, which you mentioned in your inter-ting letter of September 2nd.

A few thoughts occur to me which I can perhaps put iefly. The fact that the original Mennonite reformers nied civil authority to a great extent and sought to ltivate their religious life apart from the world may ssibly account a little for whatever difficulty the odern Mennonites have in becoming fully a part of e life of the countries which gave their forefathers nctuary. As regards the German Mennonites, do you t think that the original character of the German peo-e had many good qualities—such as integrity, indus-ousness, and independence—and may it not be that e Germans over a long period of years have contributed the American way of life in certain respects, while pearing to lack some of the democratic virtues in other?

Yours sincerely,
/s/ Thomas Mann

Significant to me in this letter are the words "original character." It may be that the native characteristics of many a people have suffered when meeting a world that moves by jerks and collisions—but that yet may be saved by the wisdom that is above.

Other letters passed between us on various topics. One is here reproduced that followed upon my visit to the Mann home in Pacific Palisades on April 10, 1952, written by Mrs. Mann.

Pacific Palisades, California
1550 San Remo Drive
April 24, 1952

Dear Mr. Kauffman:

This is just to thank you for your letter and to tell you that you did not stay too long at all in our house. It was a pleasure for us to make your acquaintance. As for your questions, time does not permit me to answer all of them. We never have been in South America or

Thomas Mann letter, January 12, 1953 (see next page).

THOMAS MANN ERLENBACH-ZÜRICH
Jan. 12. 53

Dear Mr. Kauffman,
thank you very much indeed for your kind and sympathetic lines!
It is true: under the present circumstances I prefer to live between the big Leviathan - Colossus on the small area of remaining liberty.
We certainly shall be very glad to greet you one day on this soil.
Sincerely yours
Thomas Mann

Africa, though we often thought of a trip to Brazil where my husband's mother was born. In Egypt and Israel we have been in the years my husband worked on the Joseph stories.

What a pity you were deprived of the pleasure of talking to your parents on Easter day. Let us hope that circumstances will be more favorable on another festive occasion.

With all good wishes from both of us

Sincerely yours,
s/ Katie Mann.
Mrs. Thomas Mann

Thomas Mann as a spokesman for the direction of Germanic culture is important to Mennonites because of our continental background. There is a kinship between our contribution to America and some of his writings. We are a part of this trans-Atlantic living.

Mann returned to Europe in 1952. Following is reproduced a letter I received from him soon afterward.

Thomas Mann

Erlenbach-Zürich
Jan. 12, 1953

Dear Mr. Kauffman,

Thank you very much indeed for your kind and sympathetic lines!

It is true: under the present circumstances I prefer to live between the big Leviathan-Colosses in the small areas of remaining liberty.

We certainly shall be very glad to greet you one day on this soil.

Sincerely yours,
/s/ Thomas Mann

Mann passed away in July, 1953. Mrs. Mann sent me a notice.

A Discovery in Anabaptist Hymnody

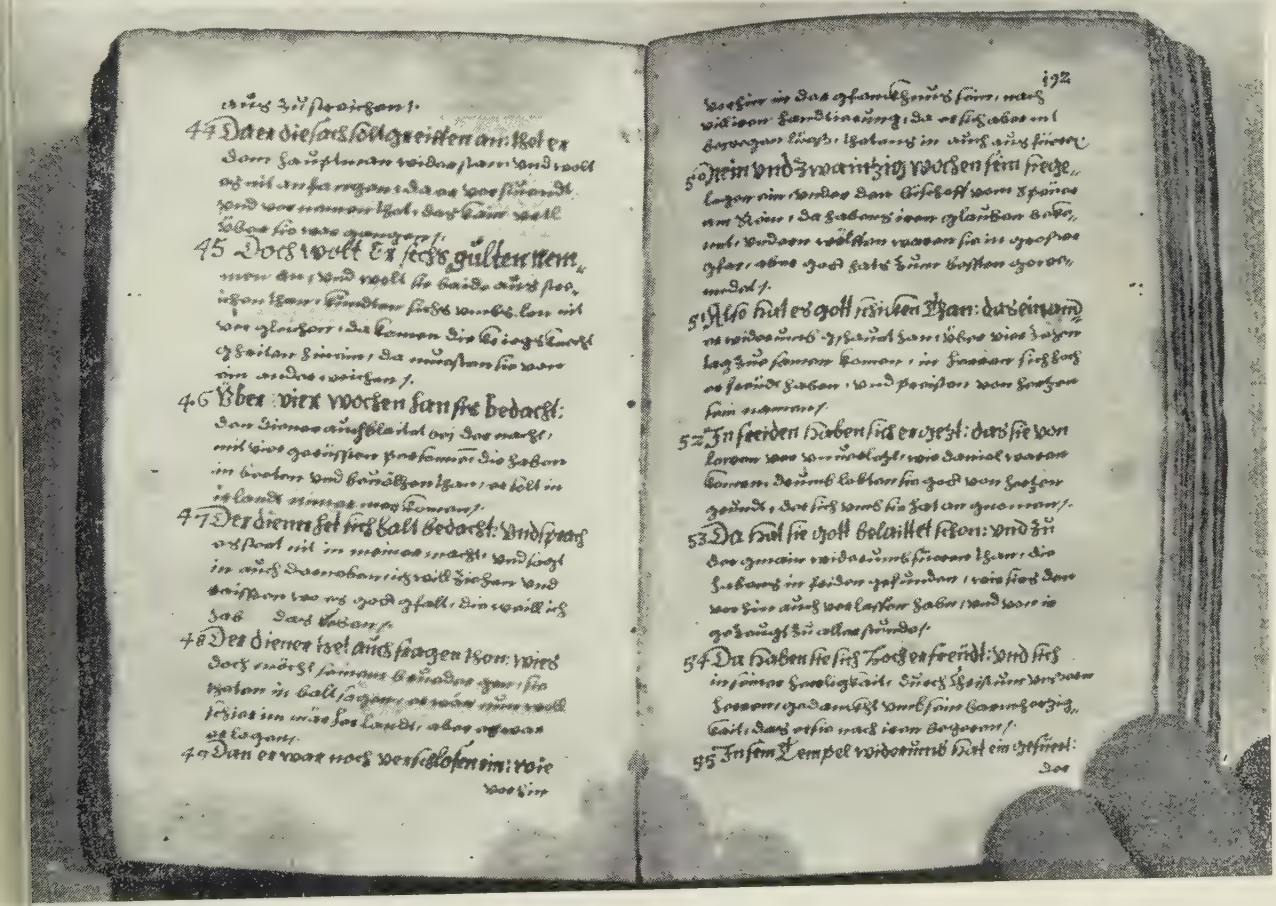
By ROSELLA REIMER DUERKSEN

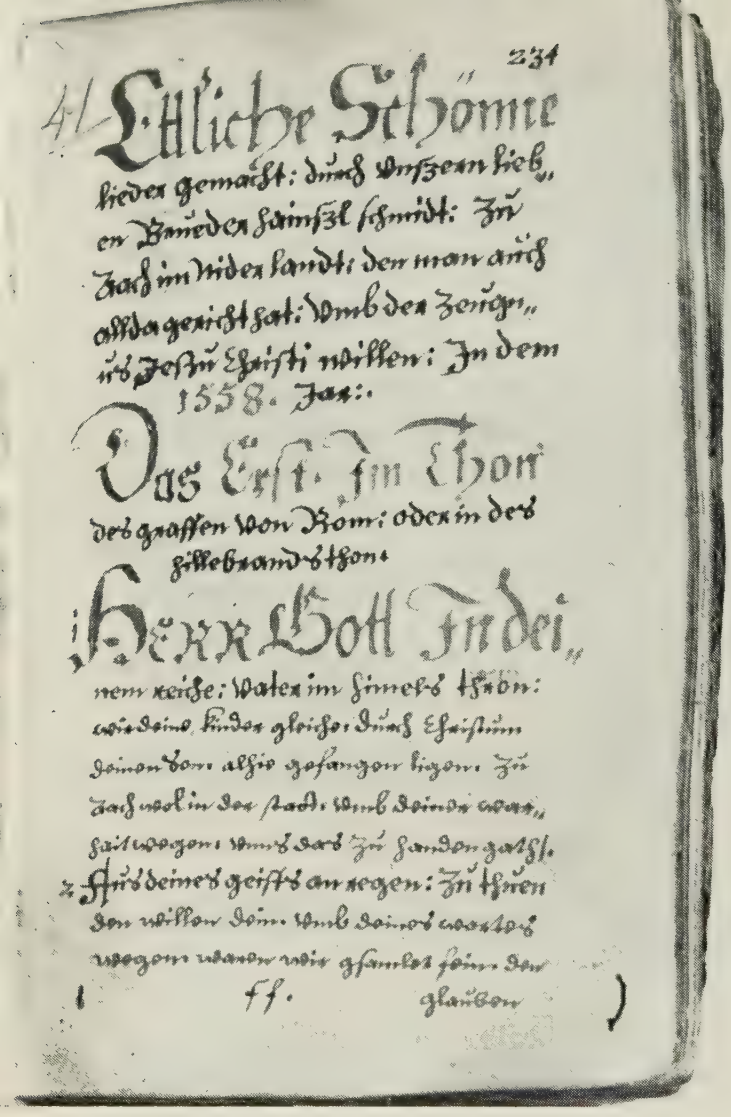
OF GREAT interest in the field of Anabaptist hymnody is a handwritten manuscript of sixteenth and seventeenth century hymns recently acquired by the Bethel College Historical Library, North Newton, Kansas. Cornelius Krahn, director of the Library, was informed by Peter J. Dyck, Frankfurt, that a minister was offering a hymnbook for sale. On his way through Germany last summer Krahn took a look at the book and was at once convinced that this handwritten hymnbook might be of great significance for Anabaptist research. While this handwritten hymnbook gives us no information in respect to its compiler, and no place or date of compilation, many interesting facts can be gathered from its actual contents. In its present condition, the manuscript contains 89 complete hymns, together with fragments from two other hymns, one at the beginning, the other at the end. There are in the manuscript a total of 864 pages, the first sixteen of which are missing. The unknown number of lost end pages may have included not only a significant portion of the final hymn, but also an index.

An over-all survey of the 89 hymns in the newly discovered manuscript leads one to the conclusion that it unquestionably originated among the Hutterites, perhaps during the middle of the seventeenth century. While the Swiss Brethren, the Dutch Anabaptists, and the German Anabaptists had all published hymnbooks by 1570, the Anabaptist Hutterites in Moravia apparently made no use of the printing press for the dissemination of their hymns, but relied exclusively upon handwritten manuscripts. Not until the early part of the twentieth century were some of these hymnbook manuscripts, long buried in the archives of a number of European libraries, discovered and brought to public attention, first by Rudolf Wolkan in *Die Lieder der Wiedertäufer* (1903), and about a decade later by a group of American Hutterites who collected and edited many of these hymns under the title *Die Lieder der Hutterischen Brüder* (1914), a book containing 344 hymns stemming mainly from the sixteenth century and derived largely from three major Hutterite handwritten manuscripts, with additions from a number of smaller sources. A study of the newly acquired hymnbook manuscript in the Bethel College Historical Library reveals that 69 of its hymns also appeared in the manuscripts which became the basis for the publication of *Die Lieder der Hutterischen Brüder;* four others, while not published in the latter book, were found in Hutterite manuscripts

Ein Schon Neues
liedt von einer alten geschicht: von
dem redlichen helden des glaubens.
michael hattlen. sambt seinen mit
gefangenen brüeder und schwe-
stern. wie sie in leib und blüet mit
grossen bestendigkeit für die warheit
gottes. und zeugnüs jesu Christi mit
grossen gedrill zu dreiden. zu toten.
brüg am nechste auff geopfert hab

Anabaptist hymnbook written in 17th century of which there are no other copies known, now in Bethel College Historical Library.





Page 234 of handwritten Anabaptist hymnbook.

brought to light by Wolkan, and listed in his "Register of all German Anabaptist Songs" (*Die Lieder der Wiedertäufer,* pp. 266-295). Thus 73 of the 89 hymns in the newly discovered manuscript can be identified conclusively as Hutterite.

Nine other hymns in the handwritten hymnbook appear elsewhere in Anabaptist sources. Eight of the hymns are from the group composed by the Passau prisoners — approximately sixty Swiss Brethren who, though at one time united with the followers of Hutter, separated themselves from this group and in 1535 fled westward from Moravia in an attempt to be reunited with the Swiss Brethren in South Germany, but were apprehended near the Bavarian border and imprisoned until 1540. Their hymns, published in 1564 under a title beginning *Etliche Schöne Christliche Gesenge* (the only known extant copy of which is in the Goshen College Historical Library) represent the earliest known Anabaptist hymn collection in the German language, and later formed the second part of the *Ausbund.* None of the eight Passau hymns appearing in the newly discovered hymnbook (pp. 35, 43, 50, 58, 64, 68, and 72) are found in *Die Lieder der Hutterischen Brüder,* nor in the Hutterite manuscripts discovered by Wolkan (although Wolkan did find a few others of the *Gesenge* hymns in Hutterite manuscripts). Six of these Passau hymns are from the pen of Hans Betz; one is by Michel Schneider—these being the two major hymn writers among the Passau prisoners.

The discovery of this body of hymns in a Hutterite manuscript presents some interesting questions: (1) were these hymns actually composed in Moravia in the "pre-Passau" years and for that reason remained in circulation among the Hutterites? or (2) did some of the Passau prisoners who survived the ordeal of the castle dungeon return to Moravia rather than proceed to South Germany? or (3) is this simply an indication of continued communication between Moravian and South German Anabaptists?

The final of the nine hymns appearing in other Anabaptist sources is one found also in *Ein schön Gesangbüchlein* (p. 40; *Ein schön Gesangbüchlein,* p. 75, 1st ed.), the hymnbook probably first compiled for Anabaptist congregations in Northwestern Germany. It is not possible to judge which is the earlier source. A few others of the hymns already identified through other Hutterite manuscripts or the *Ausbund* also appear in *Ein schön Gesangbüchlein.* One hymn (p. 86) appears in all three sources.

Of the 89 complete hymns in the newly discovered Hutterite hymnbook, a total of 82 are thus found in other sources; only seven are unique to this manuscript. Among these seven are five whose authors are identified and known to have been members of the followers of Hutter (Michel Veldtaler, p. 145; Claus Felbinger, p. 196; and Jörg Rack, pp. 349, 349, and 350), and only two authors who remain unknown (pp. 23 and 134*).

The authors of the hymns represented in this hymnbook are mainly men who served as leaders among the Hutterites from 1535 to the end of the sixteenth century. Many endured long periods of imprisonment, during which they wrote hymns and letters admonishing and encouraging their Brethren; most died martyrs to their faith.

Best known of the Hutterite authors is perhaps Peter Riedemann (1506-1556), one of the most significant of the Hutterite preachers, missionaries and theologians, his *Rechenschaft unserer Religion, Lehr und Glaubens* (1540) still being considered the doctrinal guide of Hutterite groups. While only one of the manuscript hymns

*According to a report from Sam Geiser, Brügg bei Biel, Switzerland, the incomplete hymn fragment at the beginning of the manuscript is from a hymn which is now No. 123 of the *Ausbund.* The end hymn fragment remains unidentified.

specifically attributed to Riedemann (p. 421), at least ree others here found are known to be his (pp. 86, 114, nd 125).

The largest single contributor to this hymnbook is lans Raiffer, also called Schmidt because of his pro- ession, whose sixteen known hymns are all presented ere (pp. 234-315). Raiffer, an elected Hutterite min- ter, was captured and thrown into prison in Aachen in 558; later he was strangled to death and burned. His ymns and letters of instruction and comfort come out f his prison experience.

Heinrich Adam and Mathias Schmidt, imprisoned and artyred with Hans Raiffer, are also each represented in is hymnbook, Adam with four hymns (pp. 321-332), nd Schmidt with two hymns (pp. 316-320).

Six hymns in the hymnbook are the work of Claus elbinger, martyred in Bavaria in 1560 (pp. 193-199; 379). For one of his hymns (p. 196) this is the only nown source.

Five hymns each are attributed in this manuscript to örg Pruchmaier (pp. 200-229) and Jörg Rack (pp. 346- 51). Pruchmaier, together with two companions, was ptured and killed in Bavaria in 1585; Rack, also with vo companions, was burned on a pyre in Innsbruck in e Austrian Tyrol in 1560. Three of the songs here tributed to Rack were previously unknown.

Burned with Rack in 1560 were Hans Mändel and ustachius Kotter. Three hymns by Mändel are found in is manuscript (pp. 352-359), and two by Kotter (pp. 41-345). Hans Arbeiter, imprisoned for seven months Spires in Bavaria in 1566, and Paul Glock, released in 577 after 19 years of imprisonment in Württemberg, outh Germany, are also each the authors of three hymns this manuscript (pp. 177-192, and pp. 422-432, spectively).

Others whose names are linked with the Hutterite movement of the sixteenth century and who are represented in this hymnbook with one or two hymns include Wolf Sailer, Caspar Braitmichl, Martin Maler, Hans Blüetl, Michel Kramer, Jeronimus Käls, Michael Veldtaler, Hans Kräl, Christoph Scheffman, Wolf Mair, Hans Missel, Sigmund Hassauer, and Thoman Han.

One major contributor to this hymnbook wrote not in the sixteenth, but in the seventeenth century. He is Andreas Ehrenpreis (1589-1662), sometimes called the last outstanding leader of the Hutterite Brotherhood. While a miller by profession, Ehrenpreis was elected to the ministry in 1621 and to the bishopric in 1639. His extant writings include a number of tracts and epistles particularly concerned about stopping the trend toward luxury and deterioration, as well as a group of hymns. Only one hymn is attributed to him in this hymnbook (p. 230), but six others here given can also be identified as his from other sources (pp. 75, 88, 360, 406, 410, and 418).

With Ehrenpreis the last hymn writer represented in our handwritten hymnbook, it is altogether possible that the work could have been completed before 1662, the year of his death. If so, this document is now about 300 years old and represents the earliest extant source of a number of its hymns, in addition to its being the only known source of a total of seven Hutterite hymns.

EDITOR'S NOTE: The story of this unusual hymn book is not fully known. Fr. W. Schmidt, pastor of a church in Frankfurt, contacted Peter J. Dyck of the MCC in Frankfurt offering the Mennonites of America the book. In a letter to Cornelius Krahn, Fr. W. Schmidt stated that the hymn book was the property of his sister and that she had received this from their father, Wilhelm Schmidt, who in turn had received it from a book dealer, Johannes Flach in Bavaria. The book dealer, Flach, had received it from a farmer in Alsace near Strasbourg who in turn had received it from a local peasant in whose family the book had been since a persecuted Anabaptist had left it in their home as a token of appreciation for hospitality received. It could be that this refugee was on his way from Switzerland to the Netherlands in the early 18th century, a route taken by many Mennonites on their way to Pennsylvania.

Samuel Geiser Copies an Old Hymnbook

By CORNELIUS KRAHN

SAMUEL Geiser of Brügg near Biel, Switzerland, undertook the very unusual task of copying the recently discovered Anabaptist hymnbook consisting of some 432 sheets or 864 pages. Considering the fact that the handwriting, although comparatively legible, dates back to the 17th century, this was an unusual task. He not only deciphered all words and typed the manuscript, but he also traced every hymn and author and added information about them in connection with the hymns. He did this in a comparatively short time during the winter of 1958-59.

Samuel Geiser has had experience along these lines. For a long time he has been interested in Anabaptist hymnology. During a ten-year period, he prepared a new songbook for the Swiss and Alsatian Mennonites under the title *Neues Gemeinschaftsliederbuch,* published in 1955. His knowledge of the Swiss Mennonites was demonstrated in the history of the Swiss Anabaptists entitled *Die Taufgesinnten Gemeinden,* published in 1936. Numerous findings of his research have been published in the various Mennonite papers.

Samuel Geiser was born December 24, 1884, at Sonnenberg, Jura Mountains, Switzerland, where his ancestors had resided for some time. In 1901 he became a member of the Moron Mennonite Church where he was married to Marianne Giger in 1911. In 1915 he was elected to the ministry of the Kleintal Mennonite Church and ordained on May 19, 1929. From 1928-44 he was the secretary of the Swiss Mennonite Conference. For many years he has served the Mennonite Church of Biel. In 1955 he commemorated his 70th birthday. His love for his Mennonite heritage and history is great. With enthusiasm he can relate many reminiscences as well as findings of his research in the archives of Mennonite congregations and the Library of Bern. This tedious task of copying this significant hymnbook represents one of his crowning accomplishments.

Samuel Geiser

Ein alter Handschriftenband

VON SAMUEL GEISER

EIN alter Handschriftenband von Täuferliedern wird wohl zu den Seltenheiten der mennonitischen Literatur gehören. Die Wertschätzung eines solchen Bandes hängt natürlich von dem Inhalt und von dem Alter ab. Besonderen Wert dürfen wir einem solchen Werk beilegen, wenn es nachgewiesenermassen bis auf die Reformation zurückreicht. Ein solches Werk konnte im Sommer 1958 von der Bethel College Historical Library, North Newton, Kansas, erworben werden. Als der Direktor, Cornelius Krahn, mir davon in Bern Mitteilung machte, bat ich ihn, mir den Inhalt desselben bekannt zu geben. Später schickte mir Krahn den alten Handschriftenband und ich entzifferte denselben, und machte zwei Kopien davon. Soweit ich den Verfasser der einzelnen Lieder habe ausfindig machen können, habe ich versucht zur Orientierung eine ganz kurze Lebensbeschreibung beizufügen. Meine Abschrift hat eine verbesserte Interpunktion und die auffälligsten Schreibfehler sind ausgemerzt worden.

Der ganze Band ist von ein und derselben Handschrift. Er enthält über 430 Blätter (oder über 860 Seiten). Leider fehlt das Titelblatt, ja sogar die ersten acht Blätter. Auch die letzten Seiten sind arg zerfetzt.

Soweit festzustellen ist, enthält es noch 91 Lieder, die meistens von den huterischen Täufern in Mähren herstammen. Es muss also eine der ältesten Handschriftensammlungen der Täuferlieder sein. Der vorliegende Handschriftenband stammt aus dem 17. Jahrhundert. Das Ribitzerlied, No. 83 schildert Ereignisse vom Jahre 1620-21. Ich vermute, dass der Band von Andreas Ehrenpreis (1589-1662) geschrieben sein könnte. Den Anhaltspunkt dazu gibt mir der Umstand, dass das sogenannte Väterlied, No. 39 unserer Sammlung, dessen erster Teil von Georg Bruckmeier (hingerichtet 1585) gedichtet, von einem unbekannten Verfasser bis auf Andreas Ehrenpreis weitergeführt wurde. Die Geschichtsbücher der huterischen Täufer gehen viel weiter mit der Schilderung der Geschichte ihrer Väter. Ferner trägt das Lied No. 14 über Michael Sattler die Jahreszahl 1659, mit dem Initialen A(ndreas) E(hren P(reis). Demnach ist dieser Band um die Zeit von 1650-1662 entstanden. Beachtenswert ist auch dass die Schreibweise origineller ist als die Abdrücke der Handschriften in dem Werk "Die Lieder der Hutterischen Brüder," Scottdale, 1914. Dazu könnte man noch eine ganze Anzahl von Beweisen liefern. Wie dem auch sei, es ist ein Originalband von grossem historischen Wert.

Formell lehnen sich die Lieder ganz an das Volkslied des 16. Jahrhunderts an, da auch die Anmerkung der dazu passenden Melodien auf damals allgemein bekannte Volkslieder hinweisen.

Von diesen Liedern sind acht im "Ausbund," dem Gesangbuch der Täufer (erstmals gedruckt 1564), veröffentlicht. Eine grössere Anzahl enthalten die "Die Lieder der Hutterischen Brüder," Scottdale, 1914. Einige sind auch bei Philipp Wackernagel, "Das deutsche Kirchenlied," sowie bei Rudolf Wolkan, "Die Lieder der Wiedertäufer," enthalten.

Dass viele der führenden Persönlichkeiten der Täufer im Reformationszeitalter poetisch veranlagt waren, und

ire Dichtkunst, nicht nur in der Darstellung ihrer heologischen Auffassung in Reimen verfassten, sondern uch besonders ihre Erlebnisse, Leiden und Trübsale n Angesicht eines gewaltsamen Todes in Gedichtform u fassen versuchten, beansprucht unser ganzes Interesse. Diese Darstellungsweise ist für uns ein Stück Täufer-eschichte, aber zugleich auch ein Stück Theologie des ltesten Täufertums. Hinsichtlich der Beurteilung ihrer eligiösen Einstellung und ihrer Lehre sind diese Lieder omit von grösster Bedeutung.

Die Entwicklung der geistlichen Dichtung der Täufer t aufs engste verknüpft mit der Geschichte der ganzen ruderschaft. Ein grosser Teil dieser Dichtungen be-ihrt die Leidensgeschichte des Täufertums und seiner ekenner. Der andere Teil dieser Lieder umfasst den ogmatischen Gehalt, die täuferischen Lehren, für die e ihr Leben geopfert haben. Dass die Märtyrer ihren tzten schweren Gang mit Beten und Singen betraten t bezeichnend. Ein grosser Teil dieser Lieder ist im erker entstanden, wo sie ihre Leidensgeschichte in erse gebracht haben, als letzter Gruss an die Ange-örigen, sowie an die Gemeinde, die diese Lieder als ures Vermächtnis der Märtyrer schätzte und hütete. Der Dichter benützte die Gelegenheit, in den darge-otenen Poesien seine Brüder zur Festigkeit zu ermahnen. Diese historischen Lieder, die bei aller Einfachheit und chlichtheit, die Gedanken der Täufer in schwerster eit wiederspiegeln, sind so ergreifend und erhebend, ass sie einen gewaltigen Eindruck hinterlassen. Die Vertschätzung dieser Lieder der früheren Glaubens-enossen ermöglichte es, dass sie erhalten blieben und s auf uns gekommen sind.

Die täuferische Dichtung ist das Lied vom Leide, er Gottergebenheit und felsenfesten Vertrauens auf en Herrn. Die Brüder waren sich eines göttlichen Auftrages bewusst, deshalb ihre Hoffnungsfreudigkeit, dass Gott alles Leid in Freud verkehren werde. Ein unerschütterliches Bewusstsein, den rechten Weg zu wandeln, so schwer und leidensvoll er auch sein mochte, war ihr Trost, sintemal dieser Weg von Christus, der selber ihn gewandelt, vorgezeichnet ist. Demnach ist es der Weg der Nachfolge Christi, den diese Lieder kennzeichnen. Zum andern sind sie inbrünstige Seufzer zu Gott, dem Allmächtigen, dass er sie im Glauben stärken und erhalten möge, auszuharren bis zu einem seligen Ende. Als die höchste aller Tugenden gilt den Brüdern die Liebe, die in vielen Liedern besungen wird, die sogar gegen ihre Feinde und Mörder aus ihnen hervorleuchtet, wie Hänsl Raiffer singt:

> Liebe ist der rechte Kerne,
> leuchtet wie der Morgensterne,
> im Finstern scheinen tut.

Die persönlichen Erlebnisse, und der Glaubensstand der Verfasser tritt in den Vordergrund in den meisten dieser Lieder. Das Verhältnis der Gläubigen zu Christo als dem Bräutigam und der Gemeinde als der Braut wird erwähnt, ebenso begegnen uns öfters die Gedanken von der engen Pforte und dem schmalen Weg. Mit Vorliebe wird auf biblische Männer und Frauen als Vorbilder wahrer Glaubenstreue hingewiesen. Die Lieder sind um so ergreifender, weil sie angesichts eines gewaltsamen Todes ihre letzten Gedanken und Empfindungen wiedergeben, die sie empfunden haben mögen, auch unter dem Druck der furchtbarsten Folterqualen. Dass sie bereit waren ihren Worten auch die Tat folgen zu lassen, und für ihre Glaubensüberzeugungen wie Christus den Tod zu erleiden, haben sie bewiesen. Dieser Umstand verleiht den Märtyrerliedern einen besonderen Wert.

AGRICULTURE

(Continued from page 121)

he Hutterites, our distant cousins, illustrate this prob-m. They have an annual birth rate of 45.9 per thousand, hich is almost double the American average of 24.1. y 1970 if present birth rate is continued, the Hutterites ill more than double their size. To support this boom-g population they must enlarge their settlements and crease their farm holdings by 500,000 acres. Such an pansion of farm holdings seems like a staggering npossibility!

The activity of the individual farm families, when ken collectively, have a tremendous influence on the ture and structure of the community and its institu-ons. The *Mennonite Weekly Review* editorialized on nuary 9, 1957: "It takes no special prophetic insight declare boldly that the future of Mennonites in Amer-a will be very different than their past. Everywhere ere is evidence of a rapid urbanization of our people. The pace began some years ago, and today the trend is in full gallop. Even those who plan to continue to farm are moving to the towns and cities in great numbers, often neglecting or selling the farm buildings. The result is that our rural churches are getting smaller and smaller, and our city churches are getting larger and larger." This was also confirmed by a survey of our Western District churches which showed that from 1953 to 1957 our greatest losses occurred in the rural churches whose membership was less than 100—the churches which can least afford it—and our greatest gains were in town and city churches. The farm revolution makes the question of "church survival" and "church extension" very vital.

Footnotes

[1] *Time,* March, 1959, p. 74-78.

[2] *Ibid.*

[3] Stanley R. Pankratz, Independent Study Course—a Paper on the Impact of Vertical Integration on the Livestock and Poultry Farmers (Manuscript, 1959, Bethel College Dept. of Economics, 35 pp.) Also see G. Cannon, "Vertical Integration," *The Farm Quarterly,* XII, (Winter 1958) pp. 90-91.

(Continued on page 104)

Courtship and Marriage Among Russian Mennonites

By KATHARINE WOELK VAN DEN HAAK

OF ALL the social customs practiced by a folk group, those associated with customs of courtship and marriage best express the ideals and philosophy of that group. If there may be a degree of cultural isolation of such a group, it will have opportunities of developing unique folkways. The Mennonites of the Ukraine had the privilege of developing their folkways to a high degree until the wars and revolution of the last forty years largely dissipated and destroyed these institutions. These folkways survived in other lands, but in some instances they are now but memories and the stuff that history is made of.

The Mennonites in Russia never lost sight of the fact that they were first of all a religious people. Their customs became colored by their religious convictions. It was inevitable that their marriage and related customs should acquire religious significance and that social life connected with marriage, joyful as the occasion might be, was never wholly secular.

The fellowship of the young people was mostly confined to weekends. During the week they would be busy helping father with the farm work, or mother in the house and kitchen. The only times they had a chance to get together on weekdays was on birthdays and during choir practice.

On Sundays they met in church, and visited a little after the service and decided what they would do in the afternoon or evening. In the afternoon they often got together to play games such as: "Hasch, hasch," "Katz und Maus," "Schlüsselbund," "Dritter Anschlag," "Ich sitze im Grünen," "Fuchs du hast die Gans gestohlen," "Grünes Gras," and others.

In the evening after the chores were done they often came together to sing folk songs and play musical instruments. The guitar, "Ballalayka" and "Harmoshka" (accordion) were instruments very well known and used among the young people. People of marriageable age would often meet on their way to church, at a birthday party, at somebody's wedding, while playing games, and at other occasions.

Courting

After a young man had seen or met the girl he liked, he began to make plans to court her. The Mennonites in Russia had a unique way and a philosophy all of their own as to how a girl should be courted.

The young man would polish and shine his father's "Federwagen" (buggy), the harness of the horses, and the horses themselves, until everything was "blitzblank" (shiny). Then he himself would dress in his Sunday best, shine his shoes and comb his hair very carefully. Now he was ready to go. Did he go by himself? Oh, no, not a Mennonite "Fria." Either an older brother or a friend would be the driver of the "Federwagen" while the "Fria" would sit all by himself in the back. This older brother or friend had to be married.

Now it made a difference among the Mennonites in Russia as to how you drive a "Federwagen." To go courting one had to show off, at least a little. And since many Mennonites prided themselves in their good breed of horses, everyone wanted to outdo the other. The "Kutscher" would pull hard on the reins, let go instantly, click his tongue and swing his whip, and off they would go at a speed they were sure none could duplicate.

Very often the "Federwagen" had to go through one, two, or even more Mennonite or Russian villages, but the "Fria" would always be recognized for what he was. Before entering the yard of the adored one, the "Kutscher" would give the horses an extra little pat so that the "Federwagen" would be coming into the yard at the fullest speed possible. Sometimes the parents of the girl, or sometimes even the girl herself, would know about the visit. The girl who was of marriageable age would usually come to the door and receive the gentleman and invite him in.

The girl would take the young man to the "Grosse Stube" (parlor) and converse with him. Before too long they would confess their love for each other, or at least know where they stood.

If the young man and the girl agreed that they loved each other, the young man would come again. But this time he would come by himself, without a "Kutscher," and would stay a little longer. Soon he would also tell the girl's parents about their love for each other, and the engagement would be planned.

Engagement

As soon as the date for the official engagement was agreed upon, invitations were sent out. In some communities the whole village as well as numerous other people would be invited, but in others only close friends and relatives were asked.

A special service, usually in the home of the bride, was held. A large meal would be prepared where only the immediate family and very close relatives would be served. In some communities, however, only "Zwieback" and coffee would be served.

From now on the engaged pair did not have very much time for themselves. You see, Mennonites in Russia were very "gastfreundlich" (hospitable). And

would be a disgrace for the relatives and friends not invite the engaged couple for at least one meal. The ople really had to be on their toes to get their turn inviting the engaged couple before the wedding. ng engagements in Russia were unknown. An en- gement usually did not last longer than three weeks, ur at the most.

Preparation for the Wedding

Wedding invitations are another special tradition nong the Mennonites in Russia. One letter was written d sent to all the people living in the village of the ide and the groom, and other letters were brought, t sent, to friends and relatives of other villages. The rm of the letter was usually as follows, or slight viations from it:

We cordially invite you and your family to the wedding of our daughter Anna Enns with her fiancee Peter Wiebe, which the Lord willing, will be held in our house on Friday, June 22, at two o'clock in the afternoon.

"House" here really refers to barn, but was never entioned in that way in a formal invitation. The letter th the invitations for a whole village, was brought the neighbor who would bring it to his neighbors, d so on. Everybody knew what to do with the letter, cause everybody did it the same way.

The father of the bride usually went by himself to other villages, in his "Federwagen," and brought invitations to one person and the same would transmit to the next in the invitation, and so on.

The Mennonite farm in Russia was considered to be model farm, and therefore the yard had to be prepared refully for the wedding. The vegetable and flower rdens were carefully weeded and raked; the trees were uned early in spring; pure white sand slightly covered numerous trails leading through the garden, and rden benches were put here and there.

In some places the wedding was held in church, but the Chortitza settlement it usually took place in a ge barn. The barn was very carefully prepared for wedding. The barn would always be lined with avy canvas for this occasion, for this was to make barn look more like the inside of a house.

Friends of the bride would hang up garlands made m branches of evergreen. Branches from other trees re also brought in and put up. Benches and chairs re collected from the whole village and put up in barn church fashion.

Even more care was used in the preparation of food. ople from the whole village would bring together fresh am and butter for baking. These people were never d to bring anything or what to bring; they just did at had been done through the generations past.

The mothers of the bridal couple plus a few best ends bake the "Zwieback." With the left hand they e a piece of dough and squeeze it between the thumb d first finger until a beautifully formed round head is visible, and then they pinch this round head off and with their free hand put it on the baking sheet. A second ball, a little smaller, is made and put on top of the first. Because of this double form they are called "Zwieback." Some interpret the word "Zwieback" to be derived from the fact that they were "baked twice" and eaten as toast. Hundreds and hundreds of these "Zwieback" were baked. Later they were brought into the "Kleine Stube" to cool off.

In some places a sheep or a beef was butchered, and at other places the meat was bought from a Jewish butcher. Some of the meat was cooked and eaten cold, and some of it went into the borscht. The borscht was cooked very early in the morning on the wedding day. The meat to be eaten cold was cooked the day before. "Pflaumenmus" was also cooked the day before the wedding. This is a soup which consists of dried prunes, raisins, a little bit of flour to thicken the soup, sugar, cinnamon, and sometimes syrup instead of sugar was used.

This was the evening before the wedding, which among German-speaking Mennonites was called "Polterabend." Instead of giving the wedding gifts on the wedding day, as is done in this country, they were given the night before. The presents given were always very useful. Not many duplicates were found. There were cups and saucers for everyday use, and cups and saucers for Sunday. Among other presents one could usually see forks, knives, spoons, a frying pan, waffle iron, water glasses used for drinking tea, plates, a butcher knife, hammer, saw, scissors, coffee pot, a little hand mill to grind coffee beans and a few cooking pots.

Wedding

The ceremony and the sermon usually took somewhat between one and a half to two hours. At noon a meal was served for all the relatives and the people who were from out of town. Borscht with a lot of meat and "Pflaumenmus" was usually served. At some places rice and milk instead of "Pflaumenmus" was served.

The wedding usually began at one or two o'clock in the afternoon. The bridal couple would usually sit facing the minister. Their chairs were always nicely decorated with garlands of flowers and evergreen. Immediately behind the bridal couple their best friends, who were not yet married, would sit. At some places these young folk would come in by couples.

At the beginning of the service the minister would slowly recite the verse of a song, and the congregation would then sing. Now a minister, not the elder, would make the opening, then followed another song and then the ceremony would take place. The next song had become a traditional wedding song among the Mennonites in Russia.

Willst du mit deinem Manne ziehn,
du Braut im Feierkleide?
In Freud und Leid geleiten ihn,
bis einst der Tod euch scheide?
Sprich freudig: ja, der Herr ist da,
getreue, fromme Seelen voll Gnade zu vermählen.

Willst du mit diesem Weibe ziehn,
du Mann im Feierkleide?
Sie lieben als vom Herrn verliehn,
in Freude wie im Leide?
Sprich freudig: ja, der Herr ist da,
getreue, fromme Seelen voll Gnade zu vermählen.

After the singing of this song, a preaching service followed. The last song was usually the following:

Nun, gehe, neu vermählter Paar, im Frieden Gottes hin;
Die Gnade des, der mit dir war, erfreue Herz und Sinn.
Bis hierher hat euch Gott gebracht, sei freudig in dem Herrn!
Gott, der dir diesen Tag gemacht, sieht deine Freuden gern.
Ergib dich seiner Vaterhand, wirf dein Vertrau'n nicht weg!
Befiehl Ihm deinen Ehestand, denn Wohltun ist Sein Zweck.
Nun, Gott, der ewig ist und war, wir beten; merke d'rauf:
Herr, tue diesem neuen Paar die Segensquelle auf.

Even before the first verse of the last song was finished the girls who were to serve had left the barn and would be getting things ready to eat. A maiden aunt usually took care of making the coffee while the service was still in progress.

As a rule, no musical instruments were used during the procedure. The recession was also made without any accompaniment. The young married couple was first to go out, then the young people, and then the parents and the older people. The married couple would stand just outside the door, and as the people came out they would be congratulated.

Everybody was always invited to stay for coffee and "Zwieback." Soon after everybody had eaten, the people of the village would go home to do the chores. Out of town people and relatives usually stayed for supper. At this time usually cold meat and "Pflaumenmus" or rice would be served.

The young people, and sometimes a few older folks, again gathered in the evening. At this time they played folk games which were usually played when the Mennonite young people got together in Russia. In some places dancing was seen once in a while.

One of the main events of the evening was the removal of the wreath and veil of the bride. Benches were put up so as to make two rows. The boys sat on one bench and the girls on the other, facing each other. While an older married sister, or a married friend, removed the wreath and veil, this song was sung:

Gieb her den Kranz, du brauchst ihn nicht,
dich ruft nun eine and're Pflicht,
da du dem Eh'stand dich geweiht
Gott schenk dir Kraft und Freudigkeit!

The young woman then received a black bow (Haube); which was a sign of responsibility, but the young man did not receive anything. This black bow was pinned on the back of the bride's head while this song was sung:

O, weine nicht da man dein Haupt
des Jugendschmuckes nun beraubt!
Die Haube sei hinfort dein Schmuck
und geb' es Gott, kein schwerer Druck!

Dir junger Gatte geb' ich nichts,
als nur ein Wort des Unterrichts:
O, lieb dein Weibchen treu und zart
nach guter Ehemänner Art.

Wir alle segnen euch so gern
im Namen Jesu unsers Herrn,
Ihm dient, und wandelt Hand in Hand
im, Frieden hin zum Vaterland!

After the singing of this song all the young people formed two circles. One circle was composed of boys and the other one of girls. First the circle of girls would form the inside circle and then the boys would. While the girls were inside the eyes of the bride were covered and she would hold the wreath and veil in a plate in her hands. The bridegroom would turn her around a few times and then the bride would thus blindfolded go and stop in front of one of the girls and give her the plate. The same procedure was followed with the bridegroom being blindfolded and the boutonniere being carried on a plate.

This couple who had won the wreath and veil and boutonniere would symbolically be the next couple to get married. Very often the young married couple would decide beforehand whom to give this to, and guide one another to that person.

After this ceremony had ended, the young married couple would leave and the new (symbolically) bride and groom would continue the wedding. This would then very often go on until dawn the next morning.

The next day food was served to the relatives and the out-of-town people. At some places, it is said, the weddings lasted for two to three days, but at most places a day and most of the night seemed to be sufficient.

Late in the nineteenth century the bride usually wore a long or a waltz-length gown. But just before the first World War short, or street length, gowns were mostly used. The color was either black or white, as the bride and the family preferred. Shoes and hose were also either black or white.

If the parents of the young man were "Grossbauern" the couple would usually live in one of the smaller rooms in their house. But if the parents happened to be one of the poorer class of people, the young couple would maybe rent a room at some friend's or relative's house.

Much emphasis has always been placed on the Mennonite home. The woman's place was considered to be in the home only, and her time was to be spent with her family and in making a home for the husband and for the children.

An Oral Mennonite Traditian

Low German Children's Rimes

By WARREN KLIEWER

UNFORTUNATE though the loss would be, the unrecorded German folk traditions which made complex and rich the lives of the Mennonite mmigrants to North America—the traditions of songs, mes, and proverbs—will probably not survive another merican generation, or if these traditions do survive, ey will probably be locked in the memories of a few olated individuals. For younger Mennonites in their dolescence or in their twenties have all too willingly eglected the traditional German dialects for the sake of e neighbors' English. Frequently *borscht* and *tweeback* ave lost their place to canned and frozen American od; frequently we have substituted ephemeral popular ngs for the ancient farce and wit of our traditional ngs, and flat English cliches for the rich proverbial eech of the Ukrainian *darp* or the Swiss mountain illage.

It is apparent that if the folklore of Mennonites is be collected, it will have to be done very soon. And eling this necessity of collecting the traditional lore hich was a part of my own heritage, I recently searched r what might remain of the Low German traditions Mountain Lake, Minnesota, and found an enticing easure of proverbs, songs, and folk poetry. Of this rge amount of material I should like to present a small oup of rimes, a sample which I hope will suggest to her collectors in other places the folkloristic value of ose things which we grew up with and took for anted.

The rimes which I have selected seem to fall into a ass by themselves. For although children's rimes have en abundant among the Low German speaking Menonites, the verses in this small group are unique in that ey are recited by adults to children. Each of the rimes cludes a game which the adult plays with the child; r example, there are three counting games similar to e English "This little piggy went to market." It is vious that these rimes have no purpose but entertainent, for none of them have a great deal of intellectual ntent. These rimes are intended, if I may invoke the ality suggested by Horace, for delight but not for struction. Yet three-year-olds do not demand signifince in their poetry, and anyone, who sees a child unced on a grandmother's knee while she recites one these poems and who hears the child's shrieks of ghter, can easily recognize how effective these rimes e.

My informants were Mrs. J. John Friesen who lives near Butterfield, Minnesota, and my mother, Mrs. Elisabeth Kliewer, living in Mountain Lake, Minnesota.

I. The first rime is one that is very common and widely known among Low German Mennonites. The version which I learned as a child is as follows:

A. Tjen Entje
Mul Entje
Näs Pieptje
Oagbrontje
Tschiep, tschiep, Hontje.

From Mrs. Friesen I received a variant form:

B. Tjennentje
Mulmentje
Backblosstje
Piepnästje
Oagbrontje
Tschiep-hontje.

In this game the adult would hold the child on his lap and gently pinch the child's chin, his mouth, his nose, (and his cheek in the B variant), and finally his eyebrow. While reciting the final line, the line which the child often waited for eagerly, the adult would pull a lock of the child's hair. The child was expected to laugh at this, and he usually did.

II. Three of these rimes were recited while the adult counted the child's fingers. The first of these, a rime which the parent recited rapidly, began with the adult rubbing the child's palm with one finger as if the adult were actually stirring groats.

A. Rea 'rom, dee Jret brennt aun,
Rea 'rom, dee Jret brennt aun.
Jev disem waut,
Jev disem waut,
Jev disem waut,
Jev disem waut.
Disem riet dee Kopp auf enn schmiet 'em wajh.

Again I received a variant from Mrs. Friesen.

B. Rea Jretje.
Jev dem waut. (Four times.)
Dem riet dee Kopp auf enn schmiet em wajh.

Beginning with the little finger, the parent would count off by pinching the ends of the child's fingers while reciting the short line which is repeated four times. The

thumb was pinched and "thrown away" in pantomime while the last line was recited.

III. Another counting game accompanied this simple rime.

Tjleena Finja
Goldrinja
Langhauls
Buttaletja
Lustjetjnetja.

As the text indicates, the adult began counting with the little fingers and ended with the thumb.

IV. The order of counting was reversed in the next game with its more whimsical, imaginative rime in which the fingers are personified. The counting went from the characterless thumb to the little finger, who was no doubt mistreated because of his size.

Dit's Dumtje;
Disa, dee scheddat Plumtje;
Disa, dee lasst;
Disa, dee aat;
Disa, dee hielt: "Mame, etj tjrie nuscht."

V. Some of the games, however, were more vigorous than the relatively sedate counting games. I was able to find two games in which a child was rocked on the adult's lap. The first three lines of the next rime were recited while the child was rocked back and forth three times. During the fourth line the child was tickled in the abdomen. And of course he usually laughed.

Holt soage,
Wota droage,
Fustje schlappt em Struck.
Tjrie daut Haunstje bi de Buck, Buck Buck.

VI. The final text is a little more complex than the rest of these games, for a fragmentary story is part of the rime. Little Helen falls from the manger and is first knocked down by the bull and then helped up by the ram. But in spite of its narrative content, the verse still contains a first line of humorous nonsense syllables.

Hup sup sup sup sädetje,
Leentje fällt vom Vädetje.
Tjäm dee Boll enn schtad äa doll.
Tjäm dee Bock en holp äa op.

With the child held on his knee, the adult would bounce the child up and down while reciting the first line. Falling from the manger was imitated in the second line when the child was tipped on his back and then straightened up. A fall was again pantomimed with the third line, and on the fourth line the child was pulled up to a sitting position.

Occupation: Housewife

Mothers and Daughters

By RUTH BAUGHMAN UNRAU

There are a number of admonitions that my mother often gave to her older daughter, and my older daughter is beginning to hear them just as often. I wonder if they are part of the universal language between mothers and daughters.

"Don't put so much liquid in the powdered sugar," she would tell me each time I made frosting, but the reminder did not have what educators call "carry-over," and my effort would be too thin.

"Don't let the potatoes burn dry again," my mother would implore as she went out to chore, leaving me with my book and the boiling potatoes. But too often that unmistakable odor would greet her at the door when she returned and I would guiltily lay my book aside.

"Don't forget to put on the middle things when you set the table," she would remind me again and again. Did anyone else grow up in a home where the salt, pepper, sugar, cream, butter, and jelly were called "middle things"?

"Don't suddle!" This was an admonition that was really needed. I inherited the dirty dishes at an early age from my two older brothers. They obliged me by making a box to stand on so that I could reach the dishpan. I hated dishwashing, but I loved playing with the suds, splashing around making a great mess. This at our house was called "suddling." I have never heard the word outside of our family circle. It does not rhyme with "puddle" for the *u* has the sound as the *u* in 'pudding." Whatever its origin, it should be in the dictionary, for it certainly describes what my young daughters do when they get near dishwater. I am sure that there are many mothers who, even though they are not familiar with the word, are familiar with the activity.

Books in Review

Research

eschichte der Deuteschen Ostsiedlung in der Neuzeit, by Valter Kuhn, Köln, Germany: Böhlau-Verlag, 1955-57. Two volmes and third volume with maps. 272 pp., 435 pp. 20 maps, 7.50.

Kuhn is known as one of the most outstanding experts pertining to the German settlements on the eastern edges of forer Germany. This latest set summarizes his research along ese lines. The first volume covers the period from the 15-17th nturies and treats the subject matter in general. The second olume deals with the same period but has a geographical apoach. In this volume the first chapter deals with East Prusa and the neighboring territories, while the second chapter als with the Dutch migration and the settlement of the Vistula ea. In the following chapters Brandenburg, Pommerelia, d the urban settlements and the east German mountainous eas are covered.

This volume, based on meticulous work, will gain in sigficance not only because it will prove to be a standard source information in general, but particularly also because it treats e subject matter and area which is no more occupied by the ople who settled it centuries ago. The outcome of World ar II closed this chapter.

The maps and the index enhance the value of this set of oks. For Mennonites of Prussian background, this is a sigficant source of information. It treats the settlement along e Vistula River in Germany as well as in Poland. Hutterites d Mennonites are included. Two maps show the settlements the Hutterites in Moravia.

thel College — Cornelius Krahn

Das Schrifttum über das Deutschtum in Russland. Eine Bibliophie, by Dr. Karl Stumpp, Stuttgart: Landsmannschaft der eutschen aus Russland, 1958. 60 pp.

Karl Stump, a well-known scholar pertaining to the German ttlements in Russia, has compiled a bibliography in this field. the first part he presents books and articles alphabetically anged dealing with the settlements in Russia in general. The cond chapter is devoted to the Volga German settlements and e third to the settlements located on the Black Sea. Chapters rtaining to the Caucasian area, the province of Volhynia and beria follow. In each chapter the author lists the books dealing th the settlements in general after which churches, schools, lture, literature, and periodical publications follow. This is outstanding source of information for libraries, scholars, and her interested persons. The author has included publications hich appeared in various countries. However, he was not aware all the publications in North America. Nevertheless, this will a very helpful source of information.

thel College — Cornelius Krahn

Bibliographie de la Reforme 1450-1648. Leiden, Germany: J. Brill, 1958. 136 pp. $2.50.

This bibliography of the Reformation covering the years 1450-48 of Germany and the Netherlands aims to list all books aling with the subject which appeared from 1940-1955. It is prising what scholarship has produced since World War II. First, the titles produced in Germany are listed totaling 1,745 the first seventy-six pages. The following index refers to ncepts and institutions, countries and cities, foreign countries l biographies.

The second part of the book dealing with the Netherlands ntains 1,031 entries covering pages 87-130. The index is anged similarly to the first part. Naturally this book also ats publications dealing with the Left Wing Reformation and abaptism. It is a very helpful guide for libraries, scholars l interested individuals seeking information pertaining to Reformation of the countries mentioned. We hope that ore too long this series will be continued.

hel College — Cornelius Krahn

The Dutch Cookbook, Volume II, by Edna Eby Heller. Hershey, Pa.: The Author. 1958, 45 pp., $ .60.

Edna Eby Heller is food editor of *Pennsylvania Folklife* (formerly *The Pennsylvania Dutchman*). The present volume includes recipes collected since Volume I was published. The author has prefaced the recipes with tasty introductions and interspersed them with spicy paragraphs of comment. Here's good eating!

Bethel College — John F. Schmidt

European Origins of the Brethren, Compiled and translated by Donald F. Durnbaugh. Elgin, Illinois: The Brethren Press. 1958. 463 pp. $4.75.

This is a source book on the beginnings of the Church of the Brethren in the early eighteenth century, published as a 250th anniversary volume. The various steps in the European background of the Brethren, given as chapter headings, are Separation, Foundation, Expansion, Suppression, and finally Emigration.

Of particular interest to Mennonites is the chapter on Suppression with its sources detailing the relationship between the persecuted Brethren of Germany and Switzerland and the Dutch Mennonites who interceded on their behalf through the Dutch government. These interceding letters are primarily concerned with Swiss Mennonites, but included among these were a number of Brethren from the Palatinate. The relationship of the Mennonites of Krefeld and the Brethren is also documented.

Since at other points as well the story of the Church of the Brethren in Europe was related to the story of the Mennonites, this volume will be a valuable addition to the growing body of printed source material on Brethren and Mennonite background.

Bethel College — John F. Schmidt

Hannah Penn and the Proprietorship of Pennsylvania by Sophia Hutchinson Drinker. Philadelphia: National Society of the Colonial Dames of America in the Commonwealth of Pennsylvania. 1958. 207 pp.

This is a valuable source book dealing first of all with letters of Hannah Penn (fifty-eight of which were selected for publication) and such related documents as might throw light upon the subject matter of these letters. As the second wife of William Penn, Hannah Callowhill Penn had a large share in the establishment of the Commonwealth of Pennsylvania, serving as acting proprietor and governor for fourteen years. The author has contributed introductory material and an historical narrative to heighten the significance of the letters quoted. This is a valuable contribution to the documentation of Pennsylvania history.

Bethel College — John F. Schmidt

Christianity

The Christian Teacher by Perry D. LeFevre, Abingdon Press, Nashville, Tennessee. 1958, 176 pp., $2.75.

Is there a difference between a Christian teacher and one who does not claim to adhere to Christianity? Can the Christian faith find expression in the various disciplines of the curriculum? LeFevre sets forth the thesis that the distinguishing mark of the Christian teacher is his sense of calling and that he expresses this in his work whether he teaches in the humanities, the social sciences, or the natural sciences. Contrary to much current opinion, he insists that knowledge of subject matter alone does not make a teacher effective. He must know how to communicate, that is, he must know how to teach. This should be compulsory reading for college professors.

Bethel College — D. C. Wedel

Ministerial Ethics and Etiquette, by Noland B. Harmon, New York: Abingdon Press, 1958, 215 pp. $1.25.

The ministry is a peculiar profession. It makes particular requirements not only of the profession but of the man as well. He must be a Christian and a gentleman, as Harmon puts it.

This book sets forth remarkably well what is required of the man by his profession and as a citizen of the community. There are many helpful suggestions in regard to his relations with fellow ministers and how to carry on the function of his office.

Bethel College — D. C. Wedel

The Surge of Piety in America by A. Roy Eckardt, New York: Associated Press, 1958, 192 pp. $3.50.

The author assigns to himself the task of examining the reasons for the widespread interest in religion in our day. He ascribes the general anxiety that has settled like a shadow upon the American mind as the reason for a search for a solution that will assuage this anxiety. Innumerable people believe they find the answer in religion, not necessarily the religion of the Bible or what Christ offers but rather a folk religion. It is not in the main a search for a way of repentance and regeneration, but since "religion is good for the people" it is popular.

Since "religion is good for the people," the author has much to say about the Billy Graham campaigns. Eckardt feels there is too much confidence in what Bonhoefer calls "cheap grace." He also questions Norman Vincent Peale's formula of "The Power of Positive Thinking." Eckardt feels that in Peale's advocacy of "think good thoughts" there is not enough recognition of sin and all it entails. In the religious pilgrimage of this reviewer, experience shows that very much can be said in favor of the position Eckardt presents, i.e. not to cheapen religion. Eckardt's book is highly worth reading. But there is also much to be said in favor of Billy Graham's far-reaching revival movement and in favor of the position such men as Peale and Laubach represent.

North Newton, Kansas — John Thiessen

I Believe in Jesus Christ, by Walter Russell Bowie. New York: Abingdon Press, 1959. 80 pp. $1.25.

I Believe in Immortality, by John Sutherland Bonnell. New York: Abingdon Press, 1959. 96 pp. $1.25.

The above titles are two of the eight in the series, "Know Your Faith." Written in non-technical language for the layman, these books nevertheless deal with the deepest and most profound areas of the Christian faith. The authors are persons of rich experience in communicating Christian convictions. Other titles in the series are: "I Believe," "I Believe in God," "I Believe in the Holy Spirit," "I Believe in the Bible," "I Believe in the Church," and "I Believe in Man."

Bethel College — John F. Schmidt

Art and Music

Old Master Drawings at Chatsworth, Reproductions of Thirty of the Drawings by Rembrandt van Rijn, 1606-1669, with a Foreword by the Director of the Devonshire Collections, Francis Thompson, C.B.E., M.A., F.S.A. English Life Publications Limited, Derby (1958). Album of 32 pp.; 3 shillings and 6 pence.

The large Devonshire Collection is particularly rich in Dutch art of the 17th century. The greater part of it was acquired by a single purchase in 1723 of the Nicholas Flinck collection, which he, the son of the well-known artist, Govaert Flinck, had collected. It is not surprising, then, to find a large number of Rembrandts at Chatsworth. This album, which is No. 1 in a series about the Devonshire Collection, reproduces in sepia 30 of the most important drawings by Rembrandt. Most of them are sketches of scenes in the neighborhood of Amsterdam, although four pertain to Biblical subjects. The album is a joy for any lover of art, and it can be bought for a pittance. Unfortunately the drawings are identified by the Hofstede de Groot catalogue (1908) rather than by the more recent and highly improved catalogue of Benesch (1954-57).

Eastern Mennonite College — Irvin B. Horst

De Verzameling van Mr Chr. P. van Eeghen, Nederlandse en Buitenlandse Tekeningen, Catalogus door L.C.J. Frerichs, Rijks Prentenkabinet, Amsterdam, 1958. 108 pp., illustrated; Fl. 3.50.

This catalogue of drawings from the van Eeghen collection was prepared for the exhibition held April 3 to May 26, 1958, in the Rijksmuseum at Amsterdam. The exhibition consisted of 142 drawings, mostly Dutch and for the greater part from the 17th and 18th centuries. Although two Rembrandts are included, and single works from Jan van Goyen and Jan Steen, most of the drawings are from lesser known artists. They are described with care and learning by Miss Frerichs, the assistant of J. Q. van Regteren Altena, the director of the Prentenkabinet. Thirty-six of the drawings are reproduced in the catalogue.

For many generations the van Eeghen family (Mennonite) has been prominent in the religious, civic, and cultural life of the Netherlands. In the field of art, they have collected extensively the work of Caspar and Jan Luiken. The collecting of Chr. P. van Eeghen, which has been done in more recent years in the highly competitive field of drawings, represents a wide range of interests; in fact, the only unity of the items in this catalogue seems to be the eclectic tastes of the collector. A few of the items are of special interest to Mennonites. No. 30, by Cornelis Troost, is a satirical interpretation of the strict social life of Mennonites or Quakers.

Eastern Mennonite College — Irvin B. Horst

A General History of Music by Charles Burney. New York, N. Y.: Dover Publications, Inc. Reprinted, 1957. Two volumes, $12.50.

This history of music is an exhaustive account of music up to the time of the life of Burney who died in 1789. The reprint is issued by Dover with editorial work being done by Frank Mercer. This is a ponderous work, valued for its extensive treatment of the subject. It is not done in a simple and readable style. You have to work to get desired information out of it, although it is well documented. It treats music itself and does not seem to deal extensively with musical instruments. It would be of value to the serious music historian who desired to have at hand as complete a resource of material as possible up to 1789.

Bethel College — Alice Loewen

The Bible

A Galaxy of Saints by Herbert F. Stevenson. New York: Fleming H. Revell Company, 1958, 158 pp., $2.50.

The first paragraph of the introduction of this book pretty well gives the author's viewpoint.

> It is one of the many paradoxes of the Bible that its divine inspiration is attested most convincingly by the fact that it is so human. The "scriptures" of other world religions usually contain undiluted dogma and doctrine: the Bible is largely taken up with the experiences of men and women to whom the Word of God came. It tells of the reactions of ordinary people to the divine self-revelation: the effect upon them of faith in God, on the one hand, or disregard of His law, on the other. Men and women, youths and maidens are represented in the Bible stories: great men, and the insignificant—the whole range of human personality.

The author performs a valuable service in lifting out certain personalities who were important enough to be mentioned by name but who otherwise were not the principal charcaters of the period. The lives of great men and women in the Bible have repeatedly been treated. Lesser, but nevertheless significant people were often forgotten. The author takes nine characters of the Old Testament, six of the Apostles and a dozen or more from the New Testament generally and makes them live vividly like flesh and bone personalities.

Bethel College — Henry A. Fast

Understanding the Bible, by Fred J. Denbeaux, Philadelphia: The Westminster Press, 1958. 94 pp., $1.00.

The author of this book has a very worthwhile purpose in mind. He wants to inspire lay readers to undertake again a serious and intelligent reading of the Bible. The ordinary reader finds the Bible a complex book. He concludes, therefore, that he must turn to an expert for the answer. This is unfortunate. We can not afford to give our generation a high level of education and leave him illiterate about the great revelation in the Bible. Protestantism, with its emphasis on the "priesthood of all believers," has a special obligation to develop mature lay readers and leaders.

Bethel College — Henry A. Fast

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